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A Baptist Monthly Magazine

A Five Year Program Committee
Dialogue

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The Triumphant Gospel in Japan

WILLIAM AXLING

Further Advance in the Antilles

LEMUEL CALL BARNES

Woman's Work at Home and
Abroad

News from All Fields

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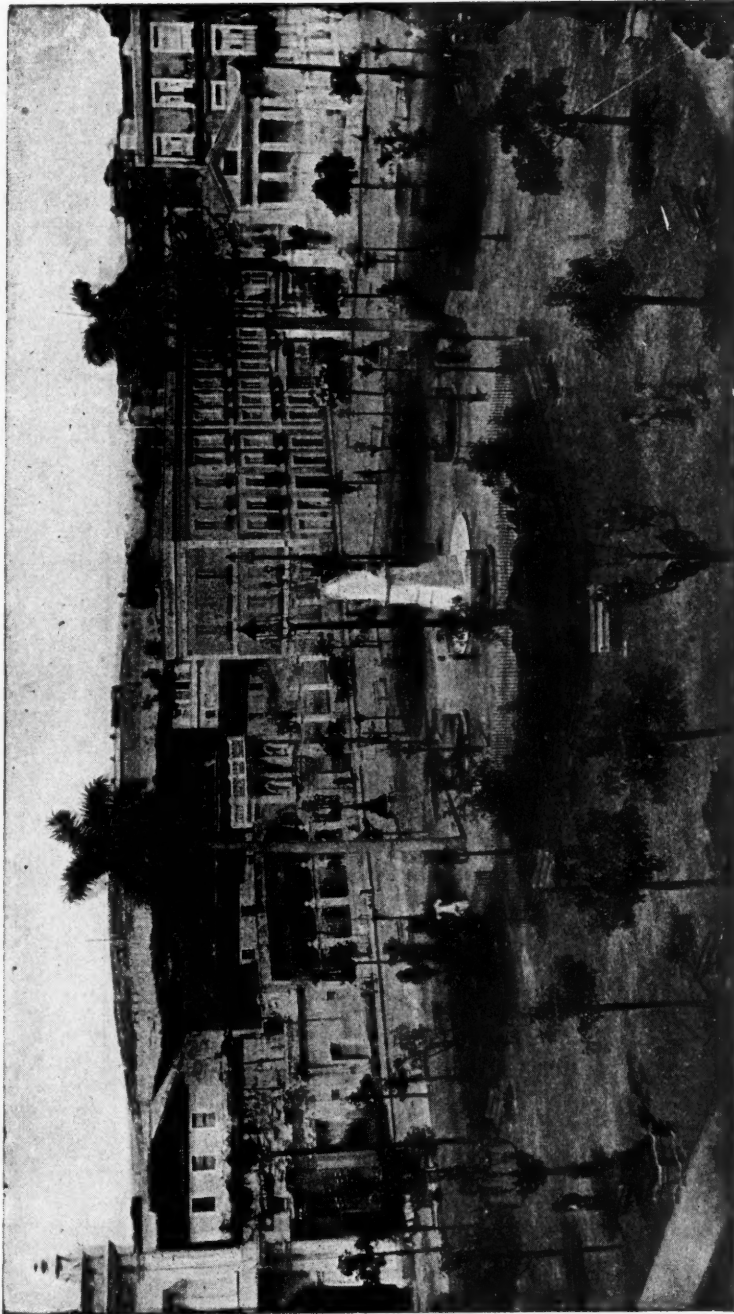
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MY· DAILY· DESIRE

O awaken each morning
with a smile brighten-
ing my face; to greet the
day with reverence for the oppor-
tunities it contains; to approach
my work with a clear mind; to hold
ever before me, even in the doing
of little things, the Ultimate Pur-
pose toward which I am working; to
meet men and women with laughter
on my lips and love in my heart; to
be gentle and kind and courteous
through all the hours; to approach
the night with the weariness that
ever woos sleep and the joy that
comes from work well done — this
is how I desire to waste wisely my
days.

THOMAS DREIER.



THE PLAZA DES ARMAS IN HAVANA, WITH THE BEAUTIFUL COLUMBUS TEMPLE ON THE RIGHT. THE PALACE OF THE GOVERNORS-GENERAL, NOW THE PRESIDENT'S MANSION, IS ON THIS PARK, ALSO THE GOVERNMENT OFFICES; AND THE ANCIENT CATHEDRAL IS BUT A FEW STEPS DISTANT. BEYOND THE HARBOR, IN THE BACKGROUND IS THE FAMOUS MORRO CASTLE, THAT GUARDS THE HARBOR ENTRANCE.

MISSIONS

VOLUME 7

SEPTEMBER, 1916

NUMBER 8

Now for the Fall Campaign



MISSIONS starts off the fall campaign of the Five Year Program with this issue, which is as full of stimulus as an egg is of meat.

It is a number that will appeal to all ages and classes of readers, and not only readers but doers of the word. Take an article as fully illustrated as that by Dr. Barnes, which shows how busy he is with his convenient camera. He is never off focus in his ideas, however it may happen occasionally with his lens, and he hits the center of interest every time. Since the missionary program is Cuba and Porto Rico together, the Travelogist does Cuba in a thorough manner, and with the articles on the two islands there is abundance of material for a program without going outside of our pages.

Then, there is an article of great positive value by Dr. William Axling on present conditions and relations in Japan, which constitute a mighty challenge and appeal to American Christianity. It has the broad view of the statesman, and makes you glad when you think that we Baptists have contributed to the development of the best life and thought of Japan two such men as Dearing and Axling. Japan is a vital subject, on which we need education. What cheering news comes from this and other lands across the seas. Sixteen hundred baptisms on a single touring trip in West China by a Burman missionary! It will stir your blood to read the field news. Work, work, with the fruitage of salvation—and shall not our home churches catch the inspiration of it?

Here are the pithy sayings of Convention speakers, gathered in the Note Book and now produced for your edification. And here is the most striking feature of the month, perhaps—the Model Program for a preparatory Five Year Program Day service. In the form of Dialogue the whole matter is discussed in a manner that will make an evening full of interest and animation, utilizing local talent.

The October number of MISSIONS will be given over largely to the Five Year Program, by arrangement with the Five Year Program Committee, and we hope that every Pastor and Sunday School Superintendent in our Northern Baptist constituency may receive that issue as a part of the literature of the movement, with programs for all occasions, and a wealth of information concerning all phases of the work planned, the best methods that combine spirituality and efficiency. In this way MISSIONS can aid the Five Year Program Committee in a broad propaganda; while the magazine will find its way into many new homes and hands. We are sure that the increase of our circulation will mean increase along every line of church and individual development for the largest service.

Extra copies of this September issue with the Model Program can be ordered at five cents a copy. Samples sent free as usual.



The Travelogist in Cuba

THE PEARL OF THE ANTILLES, GATEWAY TO THE GULF:
THE BEAUTIFUL ISLAND, ITS FEATURES, PRODUCTS
AND PEOPLE: THE NEW ERA: PROTESTANT MISSIONS:
WHAT THE UNITED STATES HAS DONE FOR FAIR CUBA:



HOW do you get there? That depends upon what part of the island you wish to reach first. Havana is near the western end, and our interesting Baptist mission work is in the eastern third. You can sail from New York to Havana by excellent steamships in three days, or go by rail to Key West and have a short water trip across the Florida Strait, only six or seven hours. Or you can sail direct from New York to Guantanamo in seven days — a fine ocean voyage, sighting the small island (Cat or Watling's) which Columbus first discovered — landing you in the beautiful harbor which belongs to the United States for its naval purposes. Thence you can go on next day to Santiago. You go by rail from Havana to Santiago or from Santiago to Havana, as the case may be, stopping en route at half a dozen points, and enjoying every hour of your sojourn, unless you chance to mind some minor things such as the enormous spiders apt to appear unexpectedly on wall or ceiling and startle the timid into wakefulness. The Travelogist votes for the approach by way of Guantanamo and Santiago, ending with Havana, as the proper climax for the trip.

Just where is Cuba? Study of the map always desirable and saves many words. Sail nearly straight south from New York for about 1,400 miles and you reach the

harbor of Nuevitas which Columbus discovered and entered a fortnight after he sighted the first little island of the Bahama group. Guantanamo is nearly due south from New York. Havana is due south from Toledo, is slightly west of the tip of Florida, 90 miles from Key West, 1,413 from New York, and 475 from New Orleans. Haiti is about 50 miles east of Cuba's eastern end, Cape Maysi; Jamaica 85 miles south of its southern coast on the Caribbean.

Size and shape? It has been likened to a hammer-headed shark, if you know what that is. Also described as a crescent, with the convex side to the north. It has a position of increased importance since the completion of the Panama Canal. It is the Guardian of the Gates of the Gulf of Mexico, the Sentinel of the Caribbean. Its harbors are important ports for coaling and refuge. Cuba is 730 miles long, its breadth from 160 miles in Oriente or Santiago province to only 22 miles in Havana province. Lay it out on the map of North America, and the island would reach from New York nearly to Chicago; it has about the same length as California or Italy. Its area is 44,164 square miles, or nearly that of Pennsylvania, or Mississippi, or Ohio; somewhat smaller than that of New York; it could be put six times over and more in Texas.

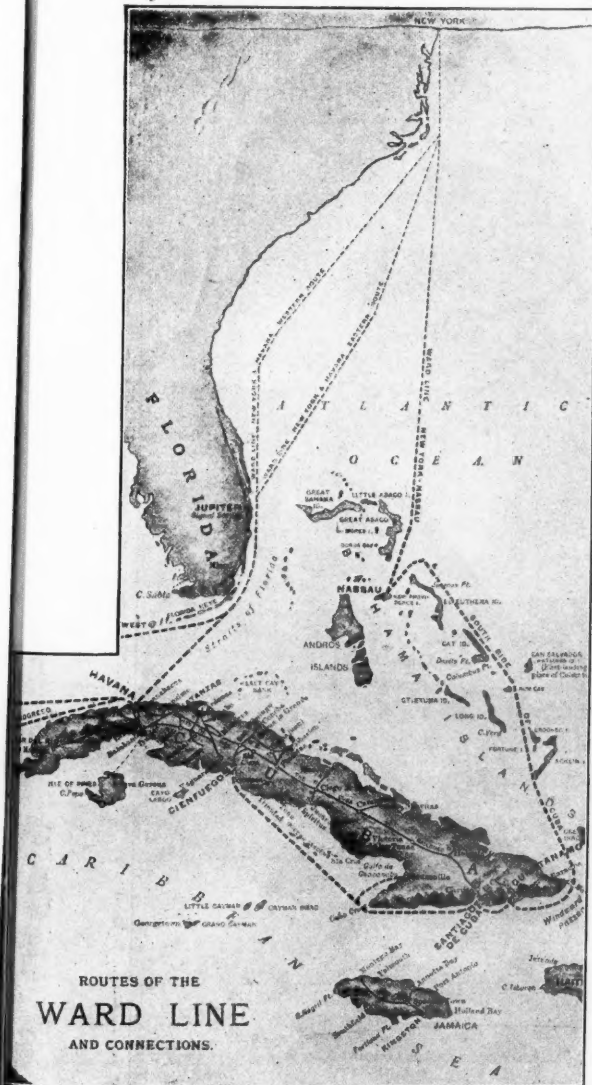
Beautiful? Columbus declared it "the most beautiful land that human eyes ever beheld." One might not go that far, but

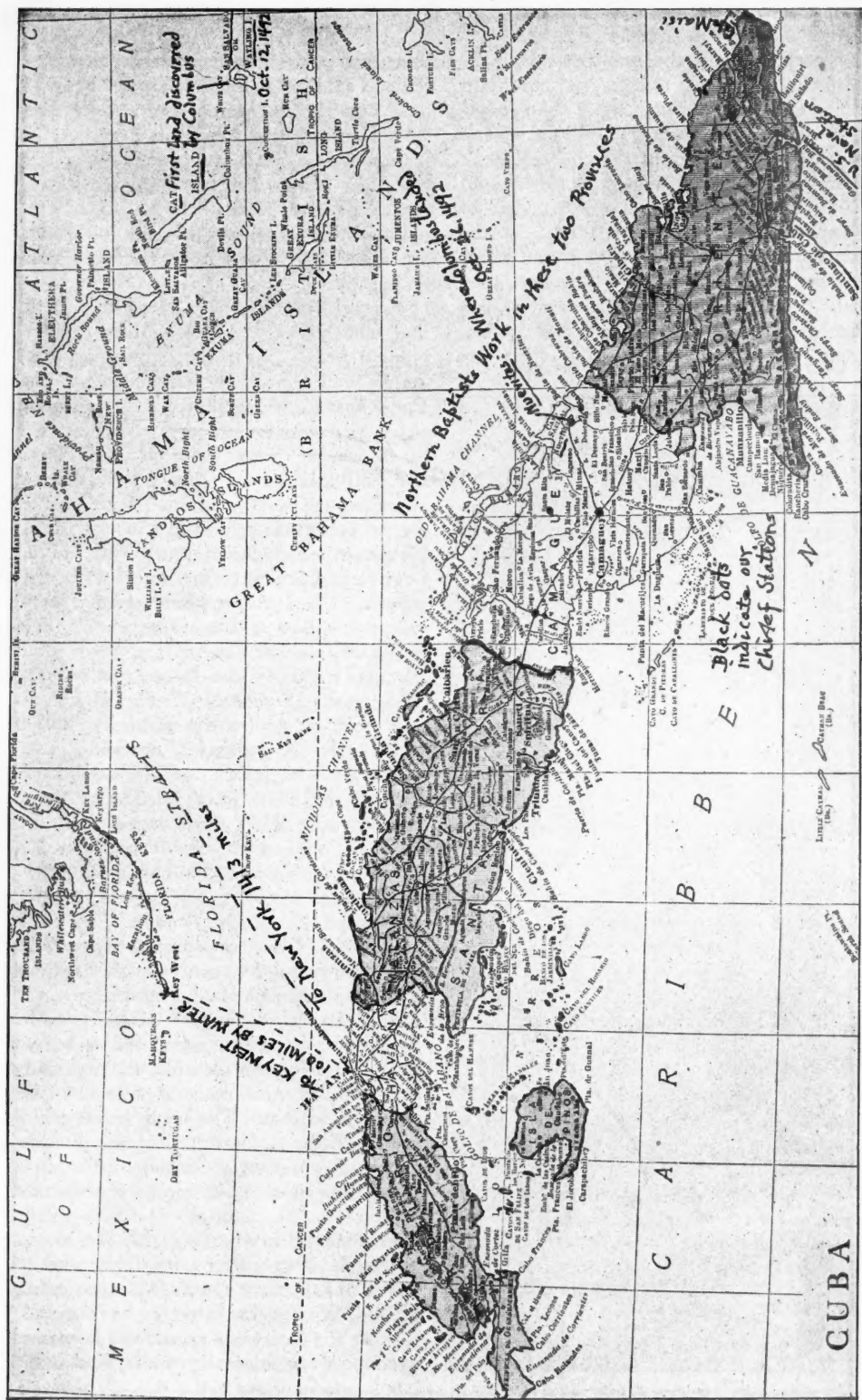
it is certainly a lovely semi-tropical island, with its luxuriant foliage, its mountain range extending through more than three-quarters of its extent, gradually increasing in height and grandeur from the peak Guajai'bon (pronounced Goo-ah-high-bone) 2,500 ft. high, on the west to Pico Turquino (Pee-koh Toor-kee-noh), 8,000 ft., at the eastern end. Commanding hills and lovely valleys make eastern Cuba (Koo-bah, they call it) seem like an earthly paradise, but like every earthly paradise it has its serpent. As for snakes literally, there are

some, but not venomous; lizards, chameleons and spiders abound but are not dangerous; and the mosquitoes can scarcely vie with some of the American brands. Of plants over 3,000 have been catalogued, and their beauty and variety have given rise to the name Pearl of the Antilles. The palm is the characteristic tree, but there are abundant forests of cedar, pine and mahogany.

Natural Resources? Plentiful. Soil marvelously rich, capable of three or four crops a year. Sugar the most important staple, and source of permanent wealth. Cane has to be replanted only once in seven years, instead of every year or two as elsewhere. Sugar cane covers 47% on the cultivated area. Cuba could produce sugar enough for the world. Tobacco the second important product, coffee the third. Cuban coffee does not rank with Java, however. Coconuts are a boon to the people. Think of gathering from thirty to forty million coconuts a year! They are food and drink for the poor, and bananas make a close second for natural food, easily procured. Fruits abundant and varied, including the citrus, sweet and bitter oranges, lemons, pineapples (said to be the best in the world), and grape fruit of the finest quality. The plantain is a favorite food, and vegetables and grains grow readily. Sweet potatoes are indigenous. The island can easily raise all that is needed for a very great population.

Climate? Much depends on where you are. Range of temperature at Havana from 50 to 94 degrees. Average temperature 70 degrees in January, 82.4 degrees in July; average fluctuation 12 degrees. Daily variation considerable, cooling winds in afternoon and evening relieving the situation greatly. The trade winds make life in Cuba tolerable to most people, delightful to many. Santiago in its hill-enclosed harbor will be piping hot when it is comfortably cool at El Cristo, only twelve miles away but up 1,200 feet above sea level. Our winter is the best time to visit Cuba, because that is the dry season; while Cuban rains are to be avoided, turning rivulets into torrential streams, covering everything with mold, and making travel perilous if the macadam roads





built by American soldiers have to be left for the ordinary wagon trails. Climate less enervating than that of the Philippines or India, but missionaries ought to get back north every two or three years to do their best work and not lose energy and vim.

The People? A mixture, with the Cubans proper predominating in numbers. Cubans proper are people of Spanish blood, born in Cuba—the native whites; then there are the foreign whites, those from Spain or the United States; blacks or pure negroes, mixed bloods, and Chinese. While we speak of the whites, the color is commonly creole or rich brunette, and the mixed bloods many of them resemble the American Indians in hue. The aboriginal Indians died out long ago, having been well nigh exterminated by the early Spanish settlers who made conquest of the land and terribly maltreated a peaceful and helpless race. Spain and the Catholic Church together have a tragic history to face in the island they tyrannized over for four hundred years.

Population? The last official census was taken in 1907. This gave a population of 2,048,980, divided as follows: Cubans, 1,224,539; foreign whites, 203,637 (108,000 of them Spanish, 6,713 from the United States); blacks, 274,272; mixed, 334,695; Chinese, 11,837, nearly all males. There has probably been considerable growth since, but the entire population would not equal that of the city of Chicago. There was an increase of nearly half a million between 1899 and 1907.

Characteristics? Generalizations dangerous if not unfair, but it may be said that the Cubans are generally likable, kindly, hospitable, genuinely courteous and graceful, responsive to good will, irresponsible to a degree, pleasure loving, unmoral perhaps rather than immoral, through lack of moral training, eager for politics, fond of elocution, not inured to hard work or diligent study in the past. Things move slowly, as in all semi-tropical or tropical countries. Life is easy, time relatively unimportant, a fine sense of honor and an ethical code something to be cultivated. Patriotism and love of liberty however not wanting, and converts made in Protestant missions show transforming power

of the gospel in remarkable degree. Nothing to be discouraged about in Cuba. Conditions there better than could be expected from such a past, which had no training in a Christian code of conduct, nothing calculated to develop the nobler nature of the people.

(On this point, read pages 72-74 in "Advance in the Antilles," a book you ought to own, as it tells about both Cuba and Porto Rico.)

Good Roads? Not much in that line until the Americans came. Now there are over 1,200 miles of shaded roads and highways, largely built by our soldiers under General Wood, who knew that the morale of the army depended on keeping the men at work, and had them construct roads that are a joy to the tourist and a benefit to the island. There are 2,300 miles of railroad and 200 miles of electric railway, making transportation easy from one end of the island to the other.

Form of Government? Closely copied after ours. Cuba is a Republic, with a president on the four year plan, salary \$25,000; a Congress consisting of Senate and House of Representatives. There are six provinces, corresponding to our states, each electing its own governor and controlling its own internal affairs. Office seeking a specialty; presidential nominees never wanting; grafting not unknown; the government permits and profits from a National lottery; and the governmental morale cannot be regarded as up to standard. But always fair to ask, what governmental morale can? before passing too severe judgment on others.

Ways of Living? Different from ours, naturally. Imagine living where the matter of heating is negligible—stoves, furnaces, steam, all unnecessary luxuries. American ranges for cooking not unknown but uncommon. Thousands of families have little to do with cooking, bread coming from the public bakeries and fruit and sweet potatoes forming the staple diet. Of course there are gradations of living, from the one-room, thatched-roof hut of the rural districts to the comfortable and roomy homes of the comparatively rich of the larger cities. Common scale of life simple and inexpensive as compared with ours; and what we consider the necessities of

comfortable living are by no means general in the island. Ask for a room with private bath, outside of two or three hotels in Havana, and you will understand what is meant. Also look for modern plumbing, but do not expect too much. You may like the native fruits but probably will not. You may take to the Cuban cooking but more likely will sigh for a home meal. You will have no difficulty in realizing that you are in another climate, another atmosphere, another world, in which the word "work" holds a content much less strenuous than you have been accustomed to.

What part do the Spaniards play? They are the business men of Cuba, the bankers, merchants and manufacturers. The scientific and mechanic employments are in their hands. Eighty per cent of them are males, a bad thing for the morals of the island. Cuba is their place for money-making. They should be a decreasing quantity as the Cubans develop in commercial ability.

The Colored People? Cuba has been finely free from race prejudice and will remain so if the evil is not imported from this country. The blacks have had equal civil rights, and in the industrial life of the cities and towns whites and blacks work side by side for the same pay and without trouble. Social equality does not exist but social toleration does, with friendliness, and in this we may learn a lesson from Cuba.

The Cuban Woman? Her environment has been repressive, her condition far from satisfactory. Cuban men must be taught to reverence womanhood, and Cuban women be made more self-respecting and intelligent. A new day has dawned, and Christian women of America have much to do for their sisters in Cuba. Spanish prejudice still regards it as degrading for woman to earn an honest living, and of 757,592 women in the island only 60,000 have profitable employment; yet out of 574,000 Cuban women only twenty per cent are married, although the males in the population outnumber the females by 57,000. There must be a change before morality can prevail, and Christian missionaries must teach Cuban women what a Christian home is, so that the child-life of Cuba may have a different training

and ideal. There is no more beneficent agency at work today in Cuba than the women missionary workers and teachers, and their number should be greatly increased. In Eastern Cuba this work is chiefly in the hands of our Woman's Home Mission Society.

Havana Attractive? Yes, for a brief visit. It is a pleasure-loving capital, gay, alight at night, with bands playing in the parks, and the promenades a scene of color and picturesqueness. All kinds of people are mixed indiscriminately, but everywhere there is good nature and courtesy and enjoyment. It is like play life, but the homes present a different and not so alluring picture. Havana is no better and no worse than other show cities of its class; its immoralities are on the surface, its good qualities more concealed; its great need is higher purpose and more intellectual and spiritual fibre. (Spanish: *Habana*.)

What have the Americans Done? Put Cuba on the up-grade in all sorts of ways. Intellectually, started public schools; socially, raised a new home ideal; religiously, planted missions and churches and philanthropies; materially, under military occupation, cleaned up the island, put an end to the yellow fever and other ravaging epidemics; taught hygiene and better methods of living and working. Cuba can scarcely repay her debt to our country for the new day it ushered in.

The Greatest Good? Undoubtedly, the entrance of Christian missions. The Northern Baptists at once began work in the eastern section, the Southern Baptists and the Presbyterians in Havana and the west, the Methodists in the central provinces, the Episcopalians in all sections. Cooperative plans were soon entered upon, whereby the missionary work has progressed happily and rapidly, all things considered. It must be remembered that the Cubans are in a state of development and progress, after centuries of stunted and dwarfed existence. Cuba was a Catholic exhibit in 1898, and American Catholics confessed that the condition of the Church in Cuba was deplorable, with a priesthood far below par and the people illiterate, superstitious, untaught, uncared for. It was a fair field for missionaries who had a gospel of helpfulness and hope, and gladly

the common people received them. The statistics you can read on a later page. The outstanding fact today is that while the island was in spiritual night when Spanish rule came to an end, now the light has shined and many comprehend it and are rejoicing in a new life. The Travelogist found the proofs of missionary faithfulness and devotion wherever he went, in city and country. There is much building to be done for Christ in Cuba, but solid foundations have been laid.

The Obstacles? Indifference on the part of the more intelligent classes to any form of religion, the result of loss of respect for that in which they were trained. The Church has a hold upon the social forms of the higher classes, although the men rarely attend service and seldom allow their wives and daughters to go to confession. Neglect of their own Church does not mean a favorable attitude toward Protestantism however, which is looked upon by many as an American religion. Illiteracy and immorality are also great obstacles. Disregard of the Sabbath, gambling, cock-fighting, falsehood and dishonesty, insincerity and instability—these make hard ground for the missionary. Character must be built from the very bottom.

The Outlook? Hopeful for a slow but steady upward trend. Make a tour with the missionaries and you will return re-

freshed and reinvigorated. The responsiveness is quick, the experiences of redeeming grace are real, the faces are alight with love and joy, the readiness to make sacrifice is convincing. Cuban children are quick to learn, affectionate, demonstrative material to be molded into Christian manhood and womanhood. Cuban converts rank well in steadfastness with those in our own country, and far exceed most in enthusiasm and zeal, and readiness to engage in personal evangelism. As Dr. Greene, Presbyterian missionary pastor in Havana, says, "I am often asked what sort of Christians our Cubans make, and I am always disposed to reply, 'Better than you and your countrymen would be if you had been situated as they have been.'" We Baptists have reason to be proud of our missions and especially of our school at El Cristo, the *Collegios Internacionales*, ranked as one of the best on the island.

A Desirable Trip? One that you will never forget. Take a winter vacation of a month, or five weeks if possible. Let the Travelogist make out an itinerary for you; get half a dozen companions to go along, and you will come back refreshed in mind and body, and filled with a missionary spirit that will make you a new force in your church and the kingdom of God.



SUGAR PLANTATION IN CUBA

Our Northern Baptist Mission Work in Cuba

When did our work begin? As soon as the American occupation made it possible to put missionaries on the island. In January, 1899, the American Baptist Home Mission Society sent Dr. Moseley to Santiago and opened its first mission station in that principal city of Eastern Cuba. Valuable property was acquired and a building remodeled for public worship. From that beginning the work advanced rapidly. Our missionaries were eagerly welcomed by the common people. All classes of Cubans, indeed, were out of harmony with the ecclesiastical system that had kept them in ignorance and bondage. Presently we had mission stations in Guantanamo, Bayamo, Camaguey, Manzanillo and other prominent points in the two eastern provinces—Camaguey and Oriente—which by comity arrangement were largely left to us. In towns of over 6,000 any denomination was free to establish a mission if it thought best. The Episcopalians declined to enter into the comity arrangements; but the Baptist is the outstanding work in these two provinces. The Southern Baptists confine their work to the four western provinces, putting their best efforts into Havana. The two eastern provinces have an area of 23,000 square miles, a little more than half of the island; with a population of above half a million, or one-fifth of the total. In Camaguey one fifth of the people are colored, in Oriente two fifths.

The Progress Made? Start with nothing in 1899 and then read the figures for 1915-16 given at the close of this Travelog. That will show what the Baptists of our Northern Convention have been doing. Visit our fine schools at El Cristo, and you will become enthusiastic. Umpire a ball game for the schoolboys, as the Travelogist did, and you will conclude that there is no lack of lung power or of skill at play. Then go into the school prayer meeting and listen to the prayers and testimonies, and you will realize that in such redeemed young lives as these lies the hope of Cuba. The pity of it is that for want of room the Colegios Internacionales must turn away boarding students anxious to come. These

students, too, come from the best families of Cuba, because the parents recognize the quality of the instruction and high morale of the life. The Bible is a required study. The Woman's Home Mission Society cooperates with the General Society, furnishing teachers and women workers.

The Spirit of the Converts? Thoroughly missionary, for one thing. Growth in self-support is encouraging. The Baracoa District plans to build a chapel for one of its country congregations, and supports one native worker. The churches of Eastern Cuba Baptist Convention—for they have a Convention, too—gave the Home Mission Society a freewill offering of \$1,200 last year. They have also raised \$258 to help support a native worker in an independent Baptist mission in Chili. The two Baptist organizations unite in publishing a paper, "El Bautista" (The Baptist), which is self-supporting. When the poverty of the members is considered their spirit is most generous, and their devotion to the church is an example and inspiration. Such a work as that of Miss Barkley in the homes and among the women and children cannot be measured, and our Woman's Home Mission Society is doing its share in making Cuba Christian. Rev. A. B. Howell, of El Cristo, is now superintendent of our Home Mission work, and if you visit the island you will find him a gracious and well-informed host.

What are Other Denominations Doing? Much earnest and successful work. The Northern Presbyterian Mission in Havana is one of the strongest and best established of all. Like some of our best Baptist missionaries, Dr. Greene had been previously a missionary in Mexico, and knew the Spanish language, so that he was prepared for his task. With a fine church edifice his work commanded the respect of the people, and steadily for many years he held on his way, laying foundations. The Episcopalians have a cathedral and episcopal residence in Havana, and a large part of their work is for English-speaking colonists. The Southern Baptists for a time had a remarkable preacher, a native Cuban, who gathered great popu-

lar audiences and built up a large church. They have maintained their work in the capital, as their largest mission, and have established many stations. The Regional Conference, following the Panama Congress, has brought the denominations still closer together in their purpose to evangelize Cuba. The prospects are bright, and the Cuban people at large appreciate what the American missionaries and those behind them have done and are doing for the welfare of the island and the development of a higher type of character.

Statistics of Our Baptist Work for 1915-16

Present number of churches.....	58
Churches organized during the year...	6
Number of out-stations.....	41
English-speaking missionaries (ordained).....	5
Spanish and native missionaries (ordained).....	13
Spanish and native missionaries (unordained).....	11
English-speaking missionaries married..	5
English-speaking missionaries' wives on the field.....	5
Native missionaries married.....	20
Baptisms during the year.....	239
Diminutions.....	10
Present membership in churches.....	1,997
Bibles and testaments distributed.....	691
Pages of tracts distributed.....	158,270
Contribution for Convention work.....	\$3,296.94
Contribution for foreign mission work.....	\$258.00
Contribution for all work.....	\$7,000.00
Present number of chapels.....	37
Missionary residences owned.....	9
Missionary residences rented.....	16
Present number of Sunday schools.....	55
Teachers in Sunday schools.....	175
Number of pupils enrolled.....	2,091
Colleges and high schools.....	1
Number of teachers in college.....	11
Primary schools.....	13
American teachers in primary schools..	8
Native teachers in primary schools.....	15
Pupils in primary schools, 616; college, 215. Total.....	831
Value of churches, parsonages and lots..	\$123,000
Value of school property.....	\$50,000
Total valuation of all properties.....	\$173,000

Work of Other Organizations

The following organizations are engaged in work in Cuba:

American Baptist Home Mission Society.
 American Bible Society.
 American Friends' Board of Foreign Missions.
 Board of Home Missions, Presbyterian Church North.
 Board of Missions, Methodist Episcopal Church South.

Domestic and Foreign Mission Society,
 Protestant Episcopal Church.
 Executive Committee of Foreign Missions,
 Presbyterian Church South.
 Foreign Christian Missionary Society.
 Home Mission Board, Southern Baptist Convention.
 Mission Board of the Christian Church.
 Woman's Foreign Mission Society, Methodist Episcopal Church South.

We regret that we cannot give the latest statistics regarding the work of all these organizations. We have been unable to secure the reports of some of the Societies or Boards in time for this issue, and do not like to use old figures. The latest report of the Northern Presbyterian Board at hand gave 5 stations, 21 substations, 5 ordained missionaries, and 3,203 communicants. The Southern Methodists had in 1909 14 ordained missionaries and 701 communicants. The Friends had 6 stations and 11 outstations, 14 American workers, and 1,400 members. The denominations whose reports for 1915 have been received show the following statistics:

SOUTHERN BAPTIST CONVENTION (HOME MISSION BOARD)

Twenty-six stations; 178 baptisms in 1915; 394 candidates; 1,874 members. Collections \$4,875; religious visits 14,068. Chief stations are Havana (438 members), Santa Clara (259), Cienfuegos (124), Sancti Spiritus (31), Matanzas (158), Cardenas (72), Colon (77), Pinar del Rio (75). Entire field has 1,730,000 population. Santa Clara Province has 559,000 people, and 11 workers, or 1 for every 50,000. Matanzas Province has 274,000 people and 3 workers, 1 for every 90,000. Havana Province, with 636,000 people, has 6 workers, 1 for every 106,000. Pinar del Rio has 261,000 people and 5 workers, 1 for every 52,000. Eight schools, 6 of them primary, have 330 pupils.

SOUTHERN PRESBYTERIAN CHURCH

Seven stations; 11 missionaries, 2 ordained; native helpers 35; churches 8; communicants 605; adherents 1,275; students in boarding and high schools 5; in other schools 531; native contributions \$2,027.34.

PROTESTANT EPISCOPAL CHURCH

Thirty-two stations, 19 for Spanish work among Cubans; 3,521 public services in 1915; 1,715 communicants; 112 confirmations; 13 churches; native contributions \$24,882.48.

The total Church property is valued at \$184,232. Of this total Cathedral in Havana cost \$78,000 and episcopal residence \$20,000; one-half the property valuation thus centering there. There are 15 places where work is carried on among English-speaking colonists.

The Summons

Words by MARY W. VASSAR, 1916

Music by WILLIAM B. LIPPHARD, 1916

1. A - wake, dear land, A - mer - i - ca! How canst thou sleep so long, so late? Arm
 2. The thirst for gold, the lust of power, All sel - fish aims, am - bi - tions base, The
 3. Hark ye! Above the bat - tle's clash Speaks clear and plain the Voice Di - vine: "It
 4. I made thee free, that thou should'st give Release to cap - tives, far and near, I

thee with speed, make strong thy towers, Thy en - e - mies are at the gate. And,
 will to gain at oth - er's cost, The greed of land, and pride of place, I -
 was My spir - it gave thee birth, My hand sustains thee, thou art Mine! I
 bound thy sons in one, to show That broth - er - hood need feel no fear. 'Tis

cres - cen - do

see! A dead - lier per - il still, Be - tray - ing, while they speak thee fair, The
 deals of force and bru - tal might, Lo! voi - ces cry on ev - ery hand, "These
 made thy foun - ders great and wise, I built thy tow - ers high and strong, That
 I have set thee for a light To peo - ples who in dark - ness trod. If

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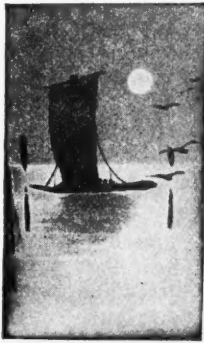
hid - den foes with - in thy walls: Rouse thee, my coun - try, and pre - pare!
 be thy gods, O Is - ra - el, Who bring thee out of E - gypt's land"!
 thou should'st set thy brave young strength 'Gainst ev - 'ry an - cient sin and wrong,
 thou art false in this Mine hour, Pre - pare! Pre - pare - to meet thy God!"



The Triumphant Gospel in Japan

BY WILLIAM AXLING, D.D.

Missionary Pastor of the Baptist Tabernacle in Tokyo



CHRISTIANITY in the Japanese Empire is a triumphant force. The gospel is winning the day. Jesus Christ is marching in triumph across the land and is gripping the hearts and transforming the lives of the people everywhere.

UNDER TWO DYNASTIES

In 1868 the Japanese Emperor learning that Christianity was knocking at the doors of the Empire issued two edicts. Translated into English they read as follows:

"As long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan. And let all know that if the Christian's God himself shall violate this command He shall pay for it with His head."

"The wicked sect called Christian is strictly prohibited. All persons suspected of being Christians are to be reported to the respective officials and rewards will be given."

There is no uncertain sound about these edicts. They clearly indicate the attitude of the government of that time toward Christianity.

Two years ago the present Emperor of Japan learned that a Christian hospital in the city of Tokyo was overcrowded and

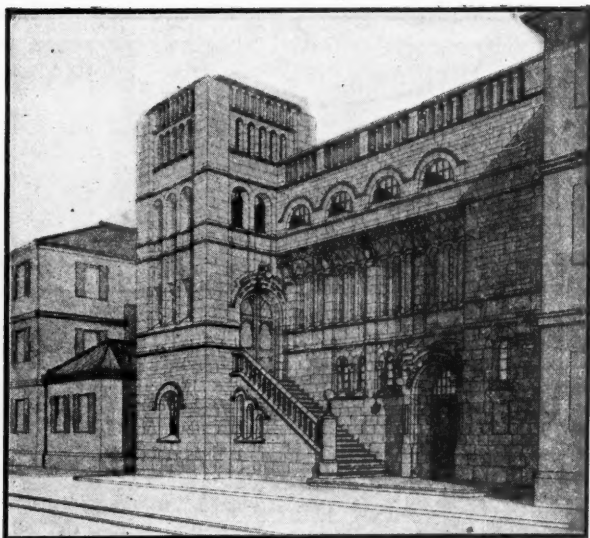
that the management wished to enlarge the building and extend the work. Did he follow in the footsteps of his father forty-five years ago? No, he went down deep into his own pocket and brought forth 50,000 yen (\$25,000). This he sent to the superintendent of that Christian institution to help provide for enlargement and extension. During his coronation he graciously gave a gift of ten thousand yen to the Christian Leper Asylum located at Kumamoto. He has also acknowledged his appreciation of the work that the Salvation Army is doing in Japan by a gift of six thousand yen.

These actions speak louder than words. They voice a changed attitude that is most remarkable.

A MEMORABLE MEETING

For fifty years the outstanding leaders of Japan were swept along on an ever rising tide of agnostic and religionless tendencies. Religion was banished from their thinking. Then came scandals in the Imperial navy. Men in high places were found with hands grimy with graft. Up and down the land the wreckage of character was appalling. These things shocked many of the thoughtful leaders into a great awakening.

In 1913 two hundred of Japan's leaders became so concerned that they gathered in the city of Tokyo to consider the situation and see what could and ought to be done. At that meeting Baron Sakatani, ex-Minister of Finance, and one of Japan's



THE NEW BAPTIST TABERNACLE IN TOKYO

outstanding statesmen, arose and said: "As a nation we are face to face with a great social and moral crisis. The situation calls for great frankness. Let us lay bare our hearts. If we have confessions to make let us make them. And I will make one myself. As a child in the home I was taught to despise Buddhism and to fear Christianity. As a youth in the schools and the university we were taught to look with scorn upon religion of every character. As men, come to maturity, and engaged in Empire building here in the Orient, it has been the passion and purpose of our hearts that Japan should stand down through the years as an everlasting evidence of the fact that a nation can become great and do great things without religion. But we must acknowledge the fact that today a spirit of conviction is sweeping over the government and the thoughtful leaders of the nation that we have misinterpreted human nature and misunderstood the human heart. We need religion. The nation needs God. The people need the dynamic behind religion. Nothing is more evident than the fact that we are surrendering our past position and yielding to the contentions of the religionists."

Baron Sakatani is one to whom when he stands to speak, the nation stops to listen, and that utterance made a profound im-

pression. It has echoed and re-echoed up and down the Empire and done much to turn the tide. Today religion looms large in the life of the nation.

A UNIQUE ORGANIZATION

One hundred and ten outstanding leaders, impelled by the conviction that they ought to stress the spiritual in the development of the life of the nation, have banded themselves into an organization for the purpose of studying the great moral and social and religious questions of the day. For two years these men—leaders in the educational and political and industrial life of the Empire—have been gathering once a month in the city of Tokyo, and sitting together five hours at a sitting, they have studied morals and religion. The president of this organization is Baron Shibuzawa, the J. Pierpont Morgan of Japan. He is one of the wealthiest men in Japan and the most outstanding character in the industrial life of the nation. Baron Sakatani, ex-Minister of Finance, is an enthusiastic member. Baron Kikuchi, ex-Minister of Education is a member. President Takata of Waseda University, who has just been made Minister of Education, is also a member. Men of this type—every man a leader bearing large responsibilities in the national life, constitute the membership of the organization.

In fact there are indications that today nothing bulks so large in the thinking of many of Japan's leaders as does religion.

In their study Christianity has had its proper place. It is my privilege to sit with these men, and again and again they have gathered around the mighty personality of Jesus Christ and with open hearts and open minds they have looked into the face of the Christ, sincerely seeking to know his message for their nation.

The significant thing is not that these men have become Christians, for that decision must still be reached by most of them. The significant thing about this movement is that for the first time in the history of the Japanese nation its leaders have become willing to open the Book of books and read the things written upon its pages. It is the first time that the leaders of Japan have in any large numbers been willing to give Jesus Christ and his gospel a chance upon their hearts and consciences. When a people come to this point the future is pregnant with promise.

Mr. Morimura, one of Japan's millionaires, studied the New Testament for years. Eight months ago he decided that he and his wealth and his influence ought to be lined up on the side of Christ, and he came out publicly for the Master. To him the call to salvation meant a call to service. And in the evangelistic campaign which has been sweeping across Japan, as a layman he has been going up and down the land giving to his own people messages that have flamed and flashed with the fire of the Spirit of God.

COUNT OKUMA ON WAR AND CHRISTIANITY

In the spring of 1913 Count Okuma, the present Premier of Japan, invited some six missionaries, about fifteen Japanese pastors, and three distinguished Americans who were visiting Japan at the time — Drs. John R. Mott, Hamilton Mabie and Professor Peabody of Harvard University — to meet him at his palatial residence. The burden of his message was in general as follows:

"I believe in the work that you men are doing. I believe that our people need the gospel which you are giving to them. Now, how can questions of

the character that have arisen between California and Japan be solved? Personally I am profoundly convinced that questions of this kind can never be solved by law, nor by politics, nor by diplomacy. And as for war, *it is unthinkable that America and Japan will ever resort to arms in an effort to find a solution for any of the questions that come up between them.* It is only when the American people on the one hand and the Japanese people on the other hand come to believe what the gospel teaches in regard to man's true relation to his fellowmen that questions of this character will be peaceably and permanently solved. It is only when these two peoples believe what Christ taught in regard to the fatherhood of God and the brotherhood of man that they will be able to extend hands across the Pacific and work together for all that is good and great and noble. The only force that can solve questions of this character is Christianity."

That is the abounding faith of Count Okuma — the Grand Old Man of the Japanese Empire. It is also his conviction as to the impossibility of a war between America and Japan. When Americans are listening to the rantings of the yellow journals, and the yellow politicians, and the yellow lecturers in regard to the inevitable war that is coming between these two nations, let them call to mind this utterance of Japan's most distinguished and most influential statesman.

A SIGNIFICANT MOVEMENT

In 1914 the Christian forces of Japan, seeing that the situation spelled opportunity, launched a nation-wide evangelistic campaign. *This is the first time in Christian history that the entire Christian hosts of a nation have joined together as one solid phalanx in a national evangelistic effort.*

This campaign had its inception in the heart and brain of a Japanese pastor. The leadership of the campaign has been very largely in the hands of the Japanese Christian leaders. The results have gone far beyond the hopes of the most sanguine. In Yokohama 4,000 people crowded into the great hall the opening night and 100

decided to follow Jesus Christ. In Tokyo as a result of two different campaigns 5,500 of her two and a half million people broke with the past and accepted Christianity as their religion. In Osaka, the industrial center of Japan, in a two-weeks' campaign 2,000 men and women were turned to the Christ. North and South, East and West bring the same glad story. In the island of Kyushu, the most conservative section of the Empire, as a result of a two weeks' effort 960 men and women turned their backs upon their idols and temples and became worshipers of the living God.

Chiba, our own Baptist leader; Pastor Miyagawa, the Beecher of Japan; Pastor Uemura, the Russell Conwell of Japan; Pastor Evina, one of Japan's most popular orators; Colonel Yomomura, the Japanese General Booth; Bishop Hiraiwa, Mr. Uchimura, President Harada, and a score of others. In the Christian pew we find the educators, Dr. Nitobe and President Sato of the Imperial University of the North; the jurist, Supreme Justice Watanabe; the gentleman and scholar, Hon. Ebara, member of the House of Peers; the legislator, Mr. Shimada, the orator par-excellence of Parliament; the Christian



WILLIAM AXLING, D.D., AND WIFE

This campaign is sweeping across Japan with the song of conquest everywhere it goes. Half a century of seed-sowing is coming to fruition and the harvest time has come. The campaign is to continue for three years and will witness in Japan some of the greatest Christian victories that have been witnessed in any land or age.

THE CHRISTIAN COMMUNITY

The impact of the gospel upon Japan has raised up a magnificent company of faithful Christians. In the pulpit and in the pew of the church of Christ in Japan are men and women who in character and in scholarship, in faith and in influence, are the peers of the best men and women in America.

In the pulpit we find such men as Dr.

warrior, Admiral Uriyu; the Christian reformers, Messrs. Ando and Nemoto, both members of Parliament, and a host of others.

These are men who are blazing paths of glory for their Lord throughout the Sunrise Kingdom.

THE BAPTIST CONTRIBUTION

The Baptists are endeavoring to do their share toward the evangelization of this fair land. Among the islands of the Inland Sea the Gospel Ship is doing a work that is unique and cannot be paralleled anywhere in the Orient. At Waseda University the Baptists have been given a free hand to give the gospel to the ten thousand students of that institution. The Tokyo (Misaki) Tabernacle, located in the heart of the city, is endeavoring with a fourteen-hour-

a-day seven-days-in-the-week program to meet the opportunities of its strategic location. Duncan Academy devotes itself to the task of educating and developing Christian character among the young men committed to its care. In the Japan Baptist Theological Seminary—an institution in which Northern and Southern Baptists are united—are trained our future Christian leaders. Four girls' schools are engaged in educating and giving Christian training to the young women of the Empire. A Kindergarten Training School and a Women's Bible Training School are training specialists for work among women and children. In the strategic centers of the nation, Tokyo, Yokohama, Osaka, Kyoto, Kobe, Himeji, Mito, Sendai and Morioka and the surrounding country, missionaries and Japanese pastors and evangelists are heroically engaging in various forms of Christian service.

A CHALLENGE

The impact of the gospel upon Japan has led multitudes of the people to break with their past religious ideas and ideals. With their backs to the idols and temples and with their faces toward the sunrise they stand with their hearts and minds open to the light, "the Light that lighteth

every man that cometh into the world." Hungry-hearted and conscious of a great famine in their souls they are casting about for a haven in which to anchor their faith.

The 500,000 students of the Empire almost to a man have broken with the old creeds and stand hesitating between Christ and agnosticism. The pupils in the primary and secondary schools of the Empire six million strong will also soon be ready for a new order. In 1915 there were 115,000 Christians among Japan's sixty million people. To give the gospel to this unevangelized host there was one missionary to every 46,000 and one Japanese worker to every 38,000. Of temples and shrines there were 495,000. Of churches and preaching places there were only 1,860.

In the Orient Japan stands in the position of leadership. That leadership she is making potent and powerful. As goes Japan so in a large measure goes the Orient. Japan for Christ means the Orient for Christ. Japan against Christ means the Orient with its teeming millions with their backs to the Christ. The challenge that comes ringing across eight thousand miles of sea and land is that the church in America shall do everything possible to win this land for Christ. How are we going to answer this challenge?

THE FIVE YEAR PROGRAM is getting a hold on the Churches because it is:

1. Big enough to challenge attention and activity.
2. Evangelistic enough to quicken the spiritual pulses of all true disciples.
3. Missionary enough to inspire praying, paying, and going.
4. Practical enough to include the entire membership in some form of service.
5. Comprehensive enough to unite all in common prayer and work for the common Lord and Master.



MR. AND MRS. BRENDL IN THE NEW CAR, WITH FRIENDS

Dedication of a Missionary Automobile

BY REV. E. J. ULMER, OF REEDLEY, CALIFORNIA

NEVER to be forgotten by those who saw it was the service at Clovis, California, on the 20th of April, when an automobile was dedicated to our missionary work among the Mono Indians and presented to Missionary Brendel. The more than 200 delegates in attendance at the San Joaquin Valley Baptist Association were mightily blessed by so climactic a service. It was known that \$250 were on their way from the East, due to the practical interest of Editor Grose; the Indians at one station had voluntarily contributed \$50; the salesman promised \$25; and the B. Y. P. U. of the Association provided for the rest. The car was accordingly purchased and driven up to the church. At 12 o'clock Mr. Ray Moncrief of Reedley, president of the Valley organization of B. Y. P. U., for several years actively engaged in promoting our Indian missions, introduced the car to the Baptist body of several hundred delegates. Rev. W. C. Cook of Clovis, one of the first promoters

of Christian work for the California Indians, was called into the car. Brother Cook understood that representative body. For ten minutes silver coins of all denominations sparkled in the sunlight and jingled lustily into the tonneau of the car—\$40 worth of them. When the rest was in sight Mr. Moncrief presented the car to Rev. C. W. Brinstad, secretary of State Missions. Mr. Brinstad voiced his appreciation of the work done by our Indian missionaries and delivered the car to their service. Rev. J. G. Brendel told with much feeling how valuable the car will be in the service. To hold some of the meetings with the Indians in the mountains he is obliged to leave home Friday and cannot get back before Tuesday. The few days at home are consumed by clerical work. He feels seriously the fact that for more than three years he has had no time for study. And many a time, while camping over night on the road en route to a mission station, he was exposed to

inclement weather. By unusually good health the Lord has enabled him to weather the hardships of the past winter.

The advent of the car will change many things. The field can be reached in a day, camping out will be eliminated, access to his books is once more made possible. He now is able to hold services for Indians Sunday mornings and afternoons and for the neglected white mountaineers Sunday evenings. After a few words from Mrs. Brendel, Rev. F. L. Blowers, moderator of the Association, offered the dedicatory prayer, with thanksgiving and praise.

Mr. Brendel is wearing a peculiar smile just now, more permanent than "the smile that won't come off." It is the joy which welcomes larger usefulness. Neither will the other smile come off, at least not until the time when he will be obliged to hang the machine on some oak stump and walk home for repairs. But we do not forget to what the machine was dedicated and many will be the times when the guardian angel will stand between that dedicated car and the yawning canyon.

(The Editor confesses to a special interest in that car and work.)



Athletics Among the Indians

BY REV. H. H. CLOUSE

THE forces at work among the Indians in Southwest Oklahoma have a three-fold purpose—to develop the Indian physically, intellectually and spiritually. While those who have reached the central years of life, and the aged, are taught sanitation and how to care for themselves, special thought is given to the young, that they may have a good foundation of bodily strength and intellectual manhood.

Athletics are taught and encouraged in our schools, and each year an athletic meet is held in Anadarko, the seat of the Indian agency. Three days are given to competition in baseball, basketball, volley ball, pole vaulting, running and jumping; and one evening is given to a declamatory contest, with one representative from each school. The rewards are gold and bronze medals, banners and silver cups. At these meets the company is large, and the enthusiasm warm and intense; every move is the soul of earnestness. The scores in the baseball games are close for beginners. In all contests the attainment is high. The highest pole vault this year was 9 feet 8 inches, the running jump 17 feet 6 inches. The banner for declamation is gained by two marks.

The Indian youth has now entered the Southwestern field meet. Here he comes

in contact with the white contestants. What is his part here? Not long ago an Indian boy—a member of the Rainy Mountain church—came to the Sunday service wearing four medals, three gold ones and one bronze. And as they were being admired he remarked, "I have a silver cup at home." While in the games a white woman remarked, "It is a shame for these Indians to take so many of these prizes." This remark was made in the presence of one of the boys' sisters. In the spirit of a lady she replied, "Why do not the white boys run, then?" One of these Indian contestants, when in training, would run four miles before breakfast.

For three years Indian girls in the graded and high school of Mountain View have stood first in the contest in orthography and this year one of them took the prize in the Kiowa County contest. When the meets were all over the Mountain View schools formed a parade, and placing the contestants at the head, with their prizes, they marched through the business streets singing the song of victory. White young people said to the writer, "I tell you, we are proud of the Indians." The Indians in our reservation are in every way moving to the front, and are bringing the fruits of faithful seed sowing and cultivation.

Rainy Mountain, Oklahoma.

PRAY FOR THE HEAVENLY VISION

Joses, Brother of Jesus

Joses the brother of Jesus plodded from day to day,
With never a vision within him to glorify his clay;
Joses the brother of Jesus was one with the heavy clod,
But Jesus the soul of rapture, and soared, like a lark, with God.
Joses the brother of Jesus was only a worker in wood,
And he never could see the glory that Jesus his brother could.

"Why stays He not in the workshop?" he often used to complain,
"Sawing the Lebanon cedar, imparting to woods their stain?
Why must He go thus roaming, forsaking my father's trade,
While hammers are busily sounding and there is a gain to be made?"

Thus ran the mind of Joses, apt with plummet and rule,
And deeming whoever surpassed him either a knave or a fool;
For he never walked with the prophets in God's great garden of bliss,
And of all the mistakes of the ages the saddest methinks was this,
To have such a brother as Jesus, to speak with Him day by day,
But never to catch the vision which glorified His clay.

— HARRY H. KEMP, in *The Independent*.

Facing a Mighty Task Together

A MESSAGE FROM DR. J. Y. AITCHISON, THE NEW
HOME SECRETARY OF THE FOREIGN MISSION SOCIETY

WE are now well into another fiscal year in the history of our missionary achievements. As Home Secretary of the American Baptist Foreign Mission Society I greet our great brotherhood. At the beginning of my work I wish to express my deep appreciation of the honor which has been accorded me in calling me to such a responsible position. Nothing short of a sense of divine leading would justify me in the acceptance of this trust. The assurances of prayerful support and co-operation have been heartening. We face a mighty task together, one which calls for a great vision and a spirit of genuine love and devotion to Christ. Without this we shall not be equal to the trust placed upon us as a denomination at this critical hour in the world's history. The only hope for the world today is in Christ. The only salvation for the church and our missionary undertakings is that we shall be possessed

with the spirit of Christ, and seek above all things to know and to do the will of God.

There is one matter which already rests deeply upon my heart. What is to be the "foreign policy" of Northern Baptists at such an hour as this? Are we to stand still, or shall we go forward? At the Los Angeles Convention fifteen months ago the recommendation to reduce the budget to our anticipated income was rejected. The Convention authorized the Board not to cut the appropriations last year by \$100,000, but to go ahead and spend the money. No retrenchments were made. The Board obeyed the instructions of the Convention and spent the \$100,000. But for the fact that the receipts from legacies for the year were far beyond the average for the last ten years the Society would have faced an enormous debt. In other words the denomination did not make good in raising the \$100,000 which

the Los Angeles Convention evidently thought would be forthcoming as a result of their action. The churches raised only \$7,093.09 more for the regular work than was paid the previous year. Vastly more was anticipated. Great was the concern when the year closed and we faced the facts. The writer is in position to know, however, that the \$100,000 campaign had a decided influence in securing larger returns from the churches last year than otherwise would have been given. The response which many churches made to the special appeal was so hearty and generous that it would be unkind to fail to recognize it. But for the decided advantages gained by the campaign in increased offerings from such churches the outcome of the year would have been far less encouraging.

The expenditures allowed for the current year are only \$4,652.33 more than the budget of the previous year. While these expenditures allow a small amount for new missionaries, they make no provision for greatly needed buildings or equipment and involve a slight reduction in the appropriation for work on the fields to which the new missionaries are going. The following financial forecast for 1916-17 has been carefully prepared and was officially approved at the June meeting of the Board.

FINANCIAL FORECAST 1916-1917

Actual Receipts from Churches, 1915-1916,		\$424,212.00
Actual Receipts from Individuals, 1915-1916, less adjustments account transfer to Permanent Funds, etc.,		214,227.00
Anticipated Income from other sources, 1916-1917		
Matured Annuities,	16,325.00	
Legacies,	90,500.00	
Income from Permanent Funds,	66,250.00	
Miscellaneous,	4,000.00	
Total,		\$815,514.00
Budget 1916-1917,	\$911,781.00	
Forecast, as above	815,514.00	
Extra amount needed to prevent deficit,	\$96,267.00	
Possible deficit as indicated,		\$96,267.00
Less 15% increase expected from churches in view of the Five Year Program objective,		63,631.00

Balance which must be secured from other sources during the year in addition to the anticipated 15% increase from churches,	\$32,636.00
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This statement of the situation is made that the denomination may know exactly where we stand. A campaign of publicity

will soon be inaugurated, for we believe there is nothing to lose and everything to gain in letting the whole constituency know the facts. We are frank to admit that one of the dangers we are facing is that while talking budgets, apportionments and debts, the real spirit and passion of missions will be lost sight of. Undoubtedly Northern Baptists have the money and could easily pay the fifteen per cent. increase to the Foreign Mission Society and to all other interests this year if we would make the whole missionary enterprise a spiritual undertaking.

If Northern Baptists fail this year it will not be a financial failure. It will be a spiritual failure, which would be far more humiliating. The real question is, have we the mind and spirit of the Master and shall we measure up to his expectations of us at this delicate and critical hour of our mission? The spirit of the Convention at Minneapolis was unmistakable. With the same spirit of prayer and consecration to our great task spreading through our churches this year we see the possibility of a glorious victory, but it will not be an easy victory. As I pass daily from the South Station in Boston to the Ford Building I see coal being hauled up Park Street to the State House. I have noticed that each load stops at the foot of Park Street and waits for an extra team of horses, called "leaders," which is required to help pull the heavy loads up the steep hill. The two teams win the admiration of all observers as they strain every muscle in unison to pull their load to the top of the hill. The State House of Boston would be a chilly place next winter were it not for this co-operative effort. If with clear consciousness of the interests involved Northern Baptists all pull together and do as good team work as these Boston horses are doing we shall find ourselves with the whole load at the top of the hill April first.

□□□□□□□□

Christ honors the draft of a working faith.—*Beecher*.

Prayer is so mighty an instrument that no one has ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.



A Spiritual Dynamic

THE Five Year Program, rightly viewed, is not a piece of machinery cunningly devised to get money out of unwilling givers in our churches. It is not an ingenious scheme whereby our people can be deluded into doing mechanically what they have it not in heart to do. It does not take the soul out of missionary giving and church extension and convert winning. On the contrary it is a spiritual dynamic. It puts the emphasis where it must always be in truly successful work for God and his kingdom on earth. Faith and prayer are the twin levers, and the only levers, that can raise the Five Year Program to the plane of successful accomplishment of a great purpose which, if realized, will signify much for human welfare, and vastly increase the power and influence and usefulness of our denomination.

A spiritual dynamic. Let us not get away from that thought. The Convention at Minneapolis has done more to rescue us from falling into a barren business rut and a narrow unspiritual routine than anything that has happened in a dozen years. That Convention had in it the elements of genuine revival. How it revived the spirits of the delegates the testimonies from leaders given on another page of this issue bear witness. It changed the viewpoint and restored the emphasis to the spiritual, where before it had been gradually fixing itself upon the material—relying upon budget and apportionment and committees and canvasses. "Not by might (of human plan and purpose), nor by power (of organization or society or

convention), but by my Spirit, saith the Lord of hosts." Prayer became real as a power. The spirit of prayer was unescapable. The business was done as unto the Lord, and as though it were the Lord's business. The atmosphere was vital with religion, fatal to dissension or littleness. The contrast between this and some other conventions was vast. This was uplifting, stimulating, a joy and strength to the soul. It made men and women better, clearer in aim, more resolute in purpose to do the will of God. It brought out the great objectives which lie in the divine command and the Christ commission. It was because "the love of Christ constraineth us" that the Five Year Program took on new meaning.

The spiritual dynamic has moved us out of Machinery Row and put us on "The King's Highway." Salvation—the keynote of Goal One—is also the note of the whole Program, the ultimate of it all. What is education for but to train the preachers and teachers of the gospel that saves and to make competent disciples of all our members. What is the plea for more missionaries but the means of giving the gospel to those who have it not. What are the millions asked for but that the missionaries may be sent and sustained and the world be evangelized. It is all for the same end—the salvation of the unsaved, the redemption of the world through the power of the Spirit. Our dependence is upon God. If we have faith we shall carry out the Program. If we can make the atmosphere of prayer as pervasive in our churches as it was in the sessions at Minneapolis, we shall see a mighty

revival that will more than realize the million goal and make the other goals easy of attainment. This is the present task—to get that same spirit of prayer and devotion and spiritual power into all the avenues and activities of all the churches.

There is one practical way. Catch the inspiration from Minneapolis. Make every State Convention and Association this year a meeting of prayer and spiritual power, the influence of which shall be carried to the local churches by the pastors and delegates. We have proved the power of keeping first things first. Let us demonstrate it again and again. God will not fail to supply the needed grace, if His people ask it.

The Five Year Program will prove to be of value exactly in proportion as it is a spiritual dynamic.



Well and Truly Said

IN connection with the nomination of Charles E. Hughes for President we have seen no paragraph in the secular or religious press worthier of reproduction in these pages than the following from the *Christian Register*:

The nomination by a great political party, through its party machinery, of a man who has set himself against some of the most powerful forces and persons in his party, and has successfully carried through policies against the will of party leaders, is one of the signs of the times in which we have a right to take great encouragement. A man of unquestioned character and courage, whose ability has been tried and not found wanting in high fields of public service, has been nominated, against his own wish and without any effort of his own, for the high office of President of the United States. Such a choice dignifies our political system and stamps the weak excuse for poor candidates for public position with absurdity. It is not necessary to take what we can get, and make the best of what deft political manipulators hand out to us. The will of the people to have their best men represent them can be made effective; and astute managers recognize that

public respect for men who prove their worthiness of it is the wisest direction they can follow. The nomination of Judge Hughes presents some unprecedented characteristics. It establishes a precedent which will be a bulwark for good government everywhere. *Character is the best asset an able candidate for high office can possess.* Painful lacks in character are becoming too obvious an obstacle to success for reasonable excusing. The wire-puller and self-promoter are anachronisms.



Justice to Japan

Bishop Roots of China, now making a visit to his native land, is earnestly pleading in his public and private utterances for a better understanding of the Japanese by our people. While his work has been in China for twenty-five years, he has kept close watch of the development in Japan, and is well acquainted with the views of the leaders and the sentiments of the people generally. He regards, as others of us do, the not infrequent attempts to represent Japan as hostile to the United States and ready to make war upon us if occasion presented, as positively wicked and without shadow of excuse. He would not justify all that Japan has done in China, any more than he would the treatment which our country has given Japan in the matter of unjust discrimination as to entry at our ports. But in the interests of China, Japan and America alike he would have the American people know the truth about the peoples of the Far East, recognize their position and character, deal with them fairly and justly, and thus be able to aid both nations in the future. If Japan should go too far in China, no government could do so much as ours to show Japan the folly of her course and secure a modification of it. It is of the utmost importance that we should not allow war talk and suspicion to imperil the relations that have existed between the United States and Japan. Bishop Roots has the same view of the situation held by

Dr. Dearing and Bishop Bashford and other leaders who know the Japanese well, and who agree that this country can wield a powerful influence in the new era in both China and Japan, provided we establish a policy that is equable and fair, and that does not discriminate against the Orientals in a way to humiliate them before the world. That we cannot do with safety. That, as a Christian nation, we ought not to tolerate, in any event. We are too great a nation, and have too large a part to play in the international readjustments that must be made, to deal in a small and unchristian way with our Pacific neighbors.



The Chinese Republic

Our belief in the stability of the Chinese Republic has not wavered, and even when Yuan Shi Kai decreed the restoration of the monarchy we did not give up the case as hopeless. His ability to maintain himself as Emperor was exceedingly doubtful, and soon he learned the truth and reset the Republic on the stage. Then came his death, whether natural or hastened, and with the succession of the vice-president to the presidency the Republic is going on its way. Just

how it is going cannot be learned with certainty. There are disorders here and there, and bandits make some provinces hazardous in which to live or travel; but these features are of the standing order in China, and must be expected until the people become better educated in the broader policies of self-government. On the main point, however, of Republic as against Empire, men like Bishop Roots believe that the masses of the people are in favor of the Republic, and will not allow monarchy to establish itself again. Revolution would follow any attempt of that kind. The question now is as to the ability of President Li Huang to maintain the government. He is said to be a good soldier, with a kindly disposition and a sincere love for his country. He has the best feeling for the United States, and should be able to count on our friendship and support. If evidence were wanting as to the friendliness of the Chinese for Americans, it would be found in the treatment accorded our missionaries by the people and the government. It is the day of our opportunity in China. But for that matter, what a challenge sounds on every side. Pity we didn't start our Five Year Program years ago, so that we should have been more ready now for large things.

NOTE AND COMMENT

¶ Enough trust to make an experiment and get an experience—that is faith. This sentence, picked up in a theological classroom recently, is worth thinking about.

¶ It would be difficult to phrase the situation more aptly than Dr. Robert E. Speer has done in this sentence: "The Church has two great duties; one is to evangelize the Oriental nations; the other to Christianize the relations borne to these nations by the nations that are called Christian." And this has the bite

of unescapable truth in it: "Superior theology is no excuse for inferior morality."

¶ A Chinese gentleman, who says he is not a church member, purchased 5,000 New Testaments to give to his friends last year. This was a part of the year's distribution of 2,500,000 Bibles or parts of Bibles by the American Bible Society in China alone. The Society's agent is justified in believing that Mr. Yung Tao, who bought the Testaments, is a follower of Jesus Christ and imbued with his spirit, though not a mem-

ber of the church. It is said to be his purpose to put the New Testament into every school in China, and in the hands of every teacher and official. "By their fruits ye shall know them," was the test set by the Master.

¶ Send to the Department of Missionary Education for "See Latin North-America without Leaving Home." You should not miss that tour. Write to 23 E. 26th Street, New York City, and learn all about it.

¶ Secretary Franklin of the Foreign Mission Society gave a dinner in honor of Bishop Roots of China, gathering together a score of men engaged or interested in missionary work. It was a delightful occasion, with much of inspiration in it. Bishop Roots is one of the most influential Christian leaders in China, and his informal talk will be long remembered. He is one of the genuine men, and Secretary Franklin's words of appreciation were none too strong. What a gift personality is—but also a product. And what a fine touch the Bishop gave in opening when he spoke of his great debt to the Baptists for giving him opportunity for spiritual expression at a time when—a Harvard student in the period of problems—he needed just such an outlet as the Baptist Bethel afforded him. There he and a group of his fellow students found that contact with sinful men needing and finding salvation that solved in a practical way the questions raised in criticism. Bishop Roots believes with all his heart in the future of China and in the remarkable qualities of the Chinese.

¶ This is the year of the Baptists evidently. Hon. Carl E. Milliken, a member of the Board of Managers of the Foreign Society, is the popular candidate for Governor of Maine. If elected he will see to it that the prohibition laws are not a dead letter during his term of office. Strong men come from Maine, and Mr. Milliken is one of the best of them, worthy of any office and any honor because a sincere Christian man. *Zion's Advocate* says "The choice is all the more significant and gratifying because it is the choice of the people rather than of the politicians. Both in

national and in state affairs the people have spoken out in no uncertain tones, and what they have said has come to pass."

¶ Dr. Haggard writes that his work is very urgent. Every leisure moment he can get is spent in acquiring the language. All are well, and the windows of the family apartment in Petrograd face what many consider the finest cathedral in the capital, — St. Isaac's.

¶ Cleveland Baptists are already at work for the Northern Baptist Convention next May, having appointed a general committee of arrangements with Dr. Bustard as chairman, and secured the Hippodrome Building, which seats about 3,500, for the meeting place.

¶ In his inspiring address at the Minneapolis Convention on "Our Unfinished Task," Prof. F. L. Anderson made this statement: "If every evangelical church member would bring four persons to Christ, the entire population of the Northern Baptist Convention's territory would be evangelized." Our report made him say "bring four persons to Christ every year for five years." But it is nothing like such a task as that. Four would do it in one year; or one convert won every year for four years would accomplish the marvelous result. What Prof. Anderson was after was to show that the evangelization of the United States is not so utterly impossible as is commonly supposed—not an unreasonable task to lay upon the individual Christians of our country.

¶ By the time this number reaches our readers Secretary Franklin and Prof. F. L. Anderson of Newton Theological Institution will doubtless be on their way to Japan, where they are to study the educational situation and prepare themselves to report later to the Board their conclusions as to the policy to be pursued.

¶ The receipts from the Michigan churches for the nine societies represented in the Michigan plan show a total increase for the year 1915-16 of \$3,161.52 over the year 1914-15, while 1914-15 showed as large an increase over 1913-14. Or, taking the four years since the plan was put into operation, the church giving has increased

from \$52,505.90 in 1912-13 to \$64,123.81 in 1915-16. These figures do not include individual gifts, legacies or annuities. Add these, and the total increase over last year is \$18,518.87. This is a pretty good justification of the method, and a testimony to the man who engineers it so successfully—Superintendent E. M. Lake.

¶ Colonel E. H. Haskell and wife, of Newton Centre, Mass., received a very large company of their friends and numerous congratulations and remembrances from other friends on the occasion of their fiftieth wedding anniversary. Colonel Haskell is one of the leading laymen of the denomination, has been President of the Home Mission Society, and foremost for many years in church and civic effort. Always a generous giver to home and foreign missions, he recently gave \$10,000 for a much needed gymnasium at Shanghai Baptist College.

¶ At Shanghai Baptist College a class has been formed to help young men in setting up Christian homes. This is an extra curriculum exercise; and Dr. Sailer of the Presbyterian Board, longtime educational secretary, rightly questions why it should be an extra, asking what subject on the schedule is at present of more importance. He suggests as the aim of the missionary school an *increasingly efficient Christian participation in family, community, vocation, church and state*. To establish a church capable of Christianizing the social order, the school is indispensable. The educated men of the community will naturally take the lead in self-support, self-government and self-extension.

□□□□□□□□

Baptist Sunday Schools

From Maine to California will take a part in the FIVE YEAR PROGRAM by participating in a concerted movement for new members—AN ENLISTMENT CAMPAIGN beginning RALLY DAY, September 24, 1916, and closing FIVE YEAR PROGRAM DAY, October 29, 1916.

Every Baptist Sunday school is urged to enter the campaign and notify your State Director of Sunday School Work, or your State Convention Secretary. The American Baptist Publication Society offers

awards to the two Sunday schools in each state making the largest proportionate and gross gains, respectively; and at the session of the Northern Baptist Convention in Cleveland, May, 1917, will present banners to the states making the best reports in the Enlistment Campaign.

Free leaflets describing methods of increase and helps may be had from your State Director, or W. E. Chalmers, D.D., *Educational Secretary*, 1701 Chestnut Street, Philadelphia, Pa.

Thank You

The Editor wishes to thank the many readers who have written their appreciation of the Convention Report in July MISSIONS. Their words confirm his opinion that no better service could be rendered to the denomination at large than by giving such a full and descriptive report. The two extracts which follow indicate the tenor of many other letters:

"I spent the most of yesterday afternoon reading your report in MISSIONS of the Minneapolis Meetings. I am moved to say that the report was incomparably the best one that I ever read. You gave it a vividness and a tone of reality that made me feel almost as if I had been there and had seen it myself. It was an admirable production. I think you rather outdid yourself. I was so pleased that I simply had to tell you."—*Dr. F. W. Bakeman of Chelsea.*

"I must say 'Thank you' for the superb report of the Minneapolis Convention in July MISSIONS. You say 'Tens of thousands of you could not go to these great sessions, hence we bring the sessions to you.' I went to the meetings, to my great joy and profit. But you have indeed brought the sessions to me again. The report you give is almost as real as the facts it describes."—*Dr. Howard R. Chapman, First Church Lincoln, Nebraska.*

These brethren both say that the report accomplished with them the purpose of its writer to make the reader feel almost as though he had been present. May every reader be led to a deeper interest in our great work as a denomination! That was the still deeper motive.

FROM THE EDITOR'S NOTE-BOOK

¶ Grand Island College honored itself by conferring the degree of D.D. upon Rev. William Axling of Tokyo, Japan. President George W. Taft, in announcing the fact to the editor, says: "As he was born and educated in Nebraska he is in a peculiar way our own." And through his work he has become the world's Axling, one of our outstanding missionary forces. Hail to you, Dr. Axling, and may God bless you in your great work at the Tabernacle in Tokyo.

¶ A letter from Dr. Joseph Taylor of Chengtu, West China, accompanying an article, says: "It was indeed refreshing to see the students in these meetings and to feel that for those who were already Christians the message was timely. Things remain quiet here in Chengtu (this was April 24); but out in the country there is a good deal of suffering caused by robbers. They put the rich to torture in order to make them disclose their hidden wealth." He rightly predicted that more internal strife was to be expected before the country could reach a sure foundation of peace, owing to the "most decided movement against Yuan."

¶ July *Everyland* ought to interest the boys and girls, especially the former, since Filipino schoolboys contributed most of the material. It is a number full of readable things, and the silhouettes are catching.

¶ How figures do get twisted. And how hard it is to keep up to date. We have a letter from Rev. R. Burges, of Jubbulpore, India, General Secretary of the India Sunday School Union, giving the figures of Sunday school membership down to the spring of 1915, with returns from 110 missionary societies. The totals are: Number of Sunday schools, 16,936; teachers, 47,228; teachers and scholars, 636,614. In percentages we learn that the 7 Baptist Societies have 14%, 20 Presbyterian Societies 12%, 8 Church of England Societies 15%, 8 Methodist Societies 34%, 6

Congregational Societies 8%, and 13 Lutheran Societies 8%. These statistics include India, Burma and Ceylon. Thanks to Secretary Burges for the information.

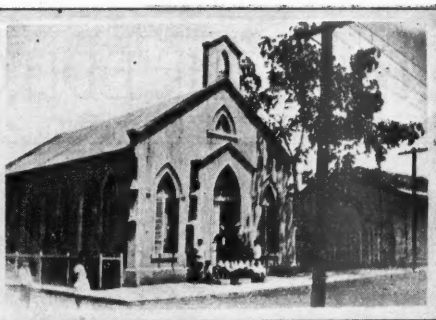
¶ The Publication Society has issued the third edition of *Lincoln Dodge—Layman* by Dr. Chas. L. White, Associate Secretary of the American Baptist Home Mission Society. The book has had a large sale and ought to have a still greater one. In order to give it wider publicity Dr. White has loaned the plates, and hereafter it will appear as a publication of the Publication Society. The price in paper binding is ten cents and in cloth twenty-five cents.

¶ The French Mission in Waterville, Me., is progressing under the efficient leadership of its pastor, Rev. I. LaFleur. It is paying for its parsonage, and at the same time is reducing its demand upon the Home Mission Society for help. It is increasing its benevolence as well. The Sunday school is prosperous, and not only meets its own expenses but also pays the wood and coal bill of the church.

¶ In spite of the conditions resulting from the war, the Baptist Missionary Society of England came through the year without deficit. The May meetings, we learn from the *Herald* for June, were marked by solemn joy; a story was heard of blessing abroad and successful service at home; the Women's Association saw their depleted emergency fund fully restored for the calls of the coming days; and the Medical Auxiliary rejoiced in a forward movement which even in a year of war had seen the opening of a great new hospital in China. "Faith and hope and love alike received a splendid stimulus, and the new year of our Mission opens with a spirit of confidence and power." What a tribute to faith and character that is, coming from people upon whose homes rests the heavy shadow of sorrow and sacrifice. It ought to stir us to do more, in gratitude for our exemption from like woe.



FORMER MEETING PLACE



GURABA

PRESENT FINE CHAPEL

Further "Advance in the Antilles"

BY FIELD SECRETARY L. C. BARNES, D.D.



HAVE two acres of cocoanut trees," said Don Innocencio, "and if I only had three acres I would be all right. I can sell the nuts at one cent apiece on the tree. With three crops a year, if I had three acres, it would give me a competency." That was eight years ago. Today, he says, with the same well remembered smile, "I have five acres now." He has moved from the village of Loiza, Porto Rico, to the much larger town, Carolina.

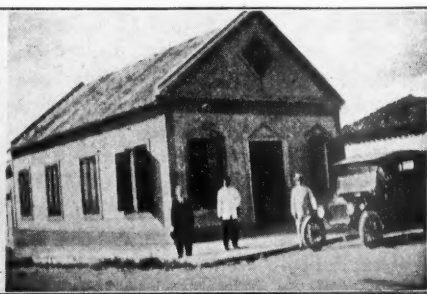
The economic advance of Don Innocencio may well suggest religious advance. Then he had just begun the Christian life and been married, as he rejoicingly told me, to the mother of his grown-up children. Now he can be depended upon to attend every church gathering and is always radiating good will. Then there was no meeting-house in Carolina. With what pride

Don Innocencio showed us the excellent house of today.

There has been a decided advance in the equipment of our work. It is necessary to begin everywhere in a rented hall. In most places it is not possible to get a hall in the ordinary sense of that word in the United States. We are obliged to rent some private house, and after removing some of the partitions, use it indefinitely. To illustrate the large recent advance in the matter of meeting places, pictures are given herewith of our old meeting place side by side with the Chapel which the Society and the Church have built at Gurabo, San Lorenzo, Anon, and a spot in the open country near Cidra. The last is of special significance because the people themselves have built the new Chapel without any help from the United States. Their original house had a thatched roof, which is the only part of the building remaining to show in our picture. The new Chapel is of some of the fine hard

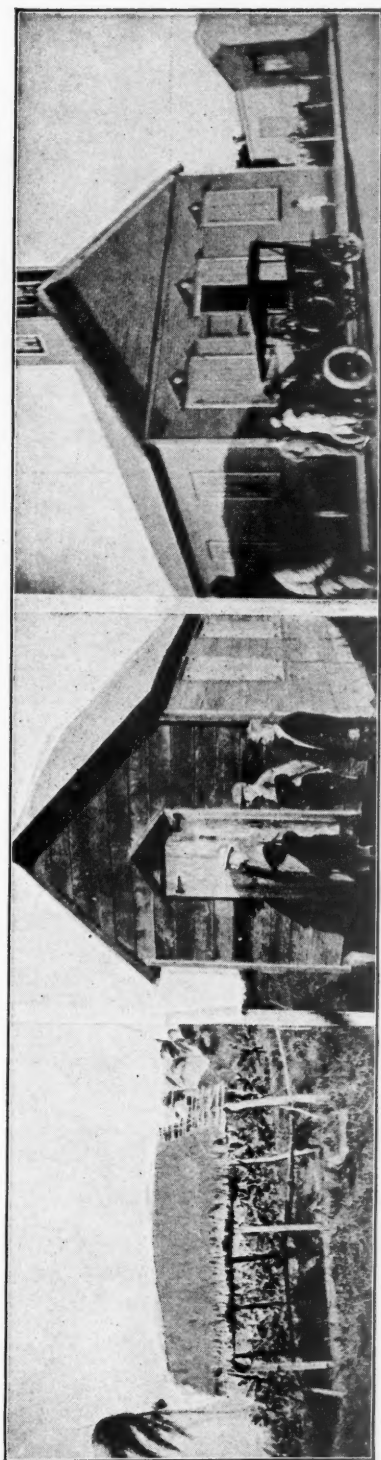


FORMERLY



SAN LORENZO

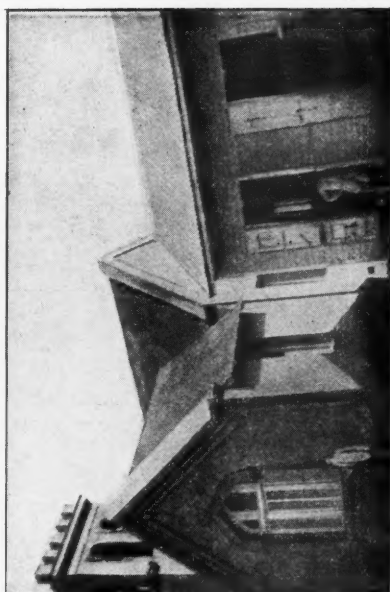
AND NOW



CIDRA — OUR FIRST MEETING PLACE

SECOND MEETING PLACE

PRESENT NEAT CHAPEL



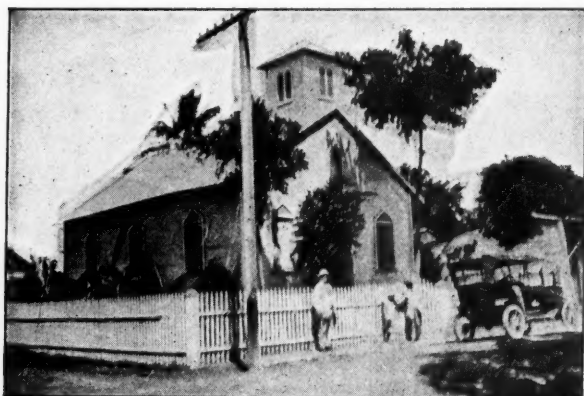
CHAPEL AT BARRANQUITAS — A SNAP SHOT "TIP"

woods of the country, and is an excellent embodiment of the devotion of an absolutely rural church in the mountains of Porto Rico.

Here is also a group of pictures of some of the other chapels which have been built since I visited the field last, those at Canovenas, Caguas, Cidra, Barranquitas,

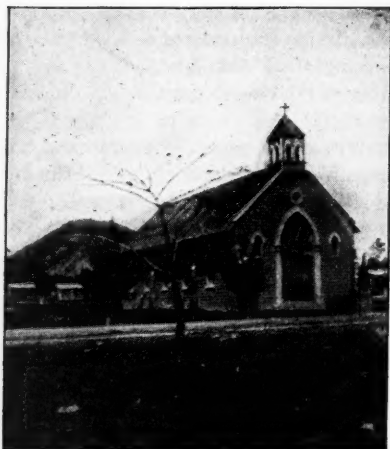


OUR CHAPEL AT CANOVENA



OUR ATTRACTIVE CHAPEL AT GUANICA

and Guanica. The last is followed by a picture of the Roman Catholic Chapel in Guanica, built since some of the young people on the Pacific Coast of the United



NEW CATHOLIC CHURCH

States built ours. It is introduced here because it illustrates a noteworthy fruitage of our work in Porto Rico. Before we began there the Roman Catholics had been putting money, and large amounts of it, into the church building on the island for four hundred years, but had no church anywhere except in the towns. The vast bulk of the population of Porto Rico is occupied with agricultural pursuits. After we began to give attention to the needs of the farmers, the Roman Catholic Church authorities were aroused to do the same. This may be one of the things which the Roman Catholic

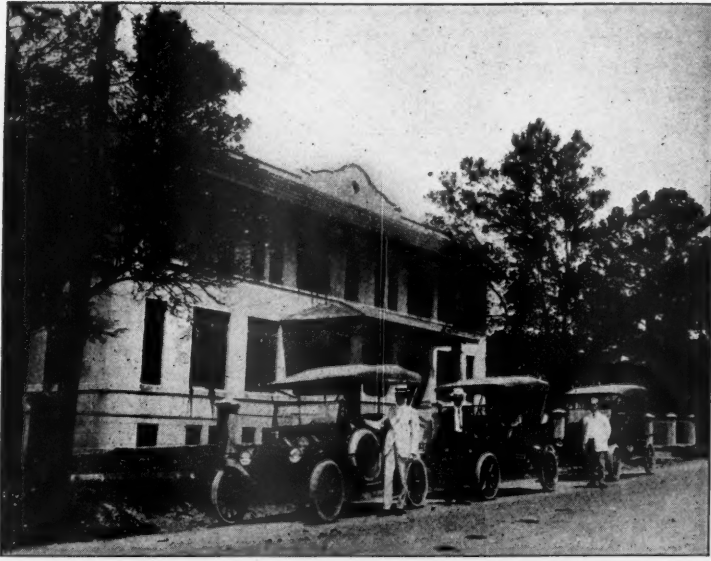


ANON, WHERE WE STARTED

Bishop of the island had in mind when he said to me in private conversation that our coming to Porto Rico had helped them to do better work than they ever did before. Guanica is the harbor at which General Miles landed the troops which took possession of the Island. We certainly ought to have a chapel at the spot where the Baptist Commander-in-Chief of the Armies of the United States took possession.



ANON, OUR NEW CHAPEL



MINISTERIAL TRAINING SCHOOL AT RIO PIEDRAS, AND THE THREE AUTOMOBILES IN THE SERVICE OF THE SOCIETY

Another great advance has been the building of the Ministerial Training School at Rio Piedras. This, too, is largely the gift of Pacific Coast Baptists, and is named in memory of one of them—The Grace Conway Building. In front of it are three automobiles which are in the service of our Missions in Porto Rico. They are such a

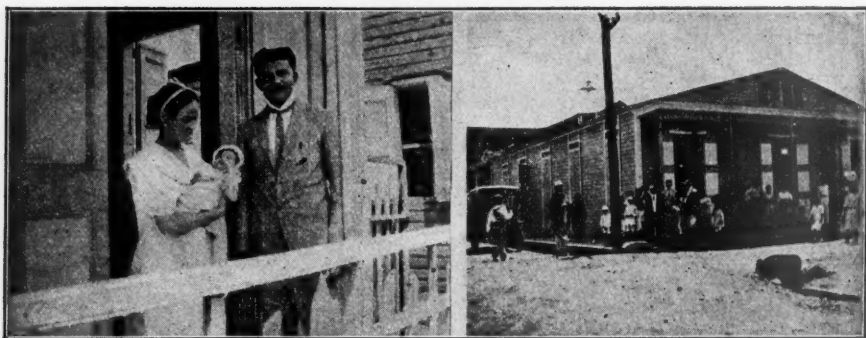
of an older means of locomotion which is still in use to a large extent.

With all our activity in putting up buildings for our work, a number of places are still in need. A fine little town at the eastern extremity of our field, Mamayes, still has for a house of worship only the tiny dwelling shown. The considerable town of Rio Grande, with a good church, had been long in need of a meeting-house. The lot has been secured, and in the budget of the current year provision is made for our chapel to be placed on that lot. Across the plaza from this lot stands the Roman Catholic Church. It is shown here for the sake of the bells which you see in its towers. They have become historic, and have even rung out the progress from Spanish repression of liberty of conscience into the new day which our work in Latin America inaugurates. A few years ago our missionary, with proper official permission, arranged to preach on a street corner. The priest hired a strong man to go with him into the church and to ring the bells with all his might as our service began. When the man was too tired to continue the priest allowed him to rest for a few breaths, and then required him to continue the ringing. As every one who has visited the Latin American



OLD METHOD OF LOCOMOTION

decided advance over Porto Rican ponies and missionary wagons in use when I was there before, that Professor Brink and I were enabled to visit most of our centers of activity in half the time otherwise required. Alongside of these advanced instruments of progress is a snapshot of three examples



PASTOR HIPOLITO COTTO REYES, HIS WIFE AND BABY, AND THE RENTED HALL AT JUNCOS, WHICH OUGHT TO BE PURCHASED

countries knows, the noise made produced a terrific clangor rather than a musical effect. The public authorities took the priest in hand for disturbing a religious meeting. The case was appealed from court to court until at last the Supreme Court of Porto Rico decided that the priest was breaking the laws, and fined him accordingly. It is very fitting that a meeting of the spiritual descendents of Roger Williams should have settled forever the question of freedom of worship in the Island of Porto Rico.

At Juncos we are unusually fortunate in securing an abandoned theatre. It is now rented by us for all of the time, and serves

walled building is very uncomfortable at times in the tropics. The best part of the exhibit as to Baptist advance in Juncos is the picture of the bright young pastor (Hipólito Cotto Reyes) and his wife, together with their baby. There is a thrilling story of missionary service connected with the pastor's family, but we cannot take space for it now.

The two hotels are shown at Adjuntas as indicative of the change coming over that community (see p. 679). When I was entertained in the older hotel eight years ago it was kept, as it still is, by the man who had then been thirteen years priest, and until our work began was the only spiritual leader in the fine little mountain city. The barrels in front are very appropriate because the signboard, which you see, reads "*Hotel Ibero Americano! Licores Finos de Todas Clases.*" Fine liquors of all classes characterized the priest's hotel, but that was a very virtuous feature of his life, for I saw his children, closely resembling their father, sitting at his table and studying their lessons for school the next day. The legal husband of their mother was on friendly terms with the priest. It is good to know that the new order of things in the Roman Catholic Church in Porto Rico had eliminated him from the priesthood just before my first visit. That is another of the indirect results of our work on the Island.

The advance in spiritual life and church standards is not so easily photographed as the advance in outward equipment, but it is much more important. The standards of living and the conditions of church



CATHOLIC CHURCH AT RIO GRANDE

very well as a chapel for the present. It can be bought at a bargain and ought to be owned by us, so as to be replaced as soon as possible by a chapel. This thin-

membership in the nature of things are much better understood than they were at the beginning of our work. Then, too, children of our Sunday schools who have also had the advantage of the fine public schools of Porto Rico are coming into the churches. This second generation of disciples is much better equipped for establishing the kingdom of heaven on earth than the first generation possibly could be.

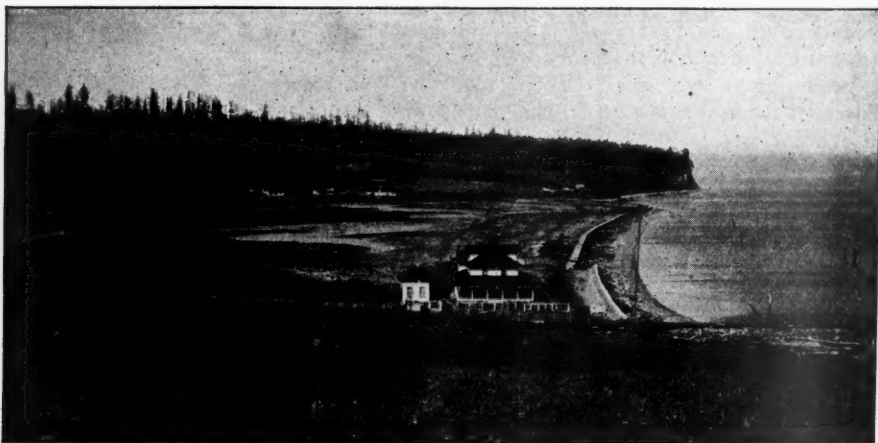
The "Regional Conference" in Porto Rico, following the Panama Congress, marks the highest advance yet made on earth in the matter of cooperation of evangelical forces and concentration of energies in establishing the kingdom of God. Day after day the chosen representatives of the different bodies at work on the Island, together with a deputation from the United States, frankly faced the problems and needs of the work and came to conclusions which are fitted to make the work of each denomination far more intense and effective in a denominational way, and are fitted at the same time to make the total impact of evangelical activity far more massive and compelling. The superintendent of our work on the Island, Rev. C. S. Detweiler, was the man to whom all instinctively turned as the best qualified man to be the presiding officer of the organization which is to continue the work of the Regional Conference. For some time five denominations have been issuing a joint periodical, and the editor of it has been Rev. Juan

Cepero, pastor of the Baptist Church at Ponce. It was noticeable that whenever he spoke in the Conference, the attention and enthusiasm of the Porto Ricans and missionaries present were greater than were called forth by any other speaker. It was a special pleasure to note as the days went by that both the Porto Ricans and the missionaries from the United States of our own denomination were among the best in judgment and in ability to impress others with their convictions. As presiding officer of the Conference, lest I give our eager brethren more than their fair share of opportunity, I possibly gave them less than that. Even so, they exerted their full proportion of influence on the findings.

Porto Rico was already in advance of most countries in some respects. From the beginning of evangelical work there, waste of energy has been avoided by allotments of territory to different denominations. During the last seventeen years this course has fully justified itself. We, as Baptists, are far stronger in Porto Rico than we could have been without such an arrangement. Every measure agreed upon by the Regional Conference is fitted to enhance this result. Further advance in this portion of the Antilles is well assured, provided we do the work which must be done by us in building upon the foundations already laid.

New York City.

The missionary must make his own life an illustrated book, setting forth the truth that he has come to preach. — Dr. Stanley White.



GREENBANK, WHIDBY ISLAND

With the Colportage Cruisers

CAPTAINS HALL AND HOWELL DESCRIBE SOME OF
THEIR NOVEL AND INTERESTING EXPERIENCES

Dedicating a Barn



EV. G. L. HALL, of the Colportage Cruiser "Life-Line," operating in Oregon, gives this graphic description of a "Red Letter Day" in his experience:

The new barn looms large against the horizon; massive in all its proportions. As emergency commissary for the herd, two great silos guard the entrance beyond which the stables stretch on either side; all ready and waiting for the beautiful string of Jerseys to walk in.

No wonder that the farmer looks upon his fine building with pride and satisfaction. It means the fulfilled hope of many years; the longed-for and much needed addition to his farm equipment, and he is glad that tomorrow the friends will come from far and near to rejoice with him. A celebration of such an event has long been the custom. Until now it has taken the form of a hilarious dance, but this man has dared to introduce a startling innovation. He smiles now as he thinks of the wonder of some and the consternation of others. What has he done? He has asked them to come and spend Sunday in his new barn; worshipping God and

helping to dedicate it to His service. The American Baptist Publication Society has put its cruiser "Life-Line" upon the river. It will gladly come down and Colporter-Captain G. L. Hall will be the speaker for the day.

Who is this farmer, holding all his possessions in trust as a steward of the Almighty? Well, let us call him Stephen, for like the Stephen of old he stands by his convictions, ready to suffer, if need be, for Jesus' sake.

Morning dawns, beautiful and bright. Wagons loaded with families and generous "grub-boxes" drive merrily into the



A BARN DEDICATION

barnyard. Soon the air is buzzing with greetings of friends and neighbors. God bless the country folk! They are the kernel of humanity and know without effort how to be themselves.

When all are gathered, even those who come from "up river," miles away, they stream into the new barn, filling the great floor, and the smiling face of Brother Stephen greets them all. What are the pews in this strange church? They are the soft side of fresh-planed planks. As the sweet tones of the little cabinet organ from the "Life-Line" fill the air, eager faces turn toward it and the congregation drops into place, all expectancy. Some of these are God's own people, met "in the Spirit on the Lord's Day."

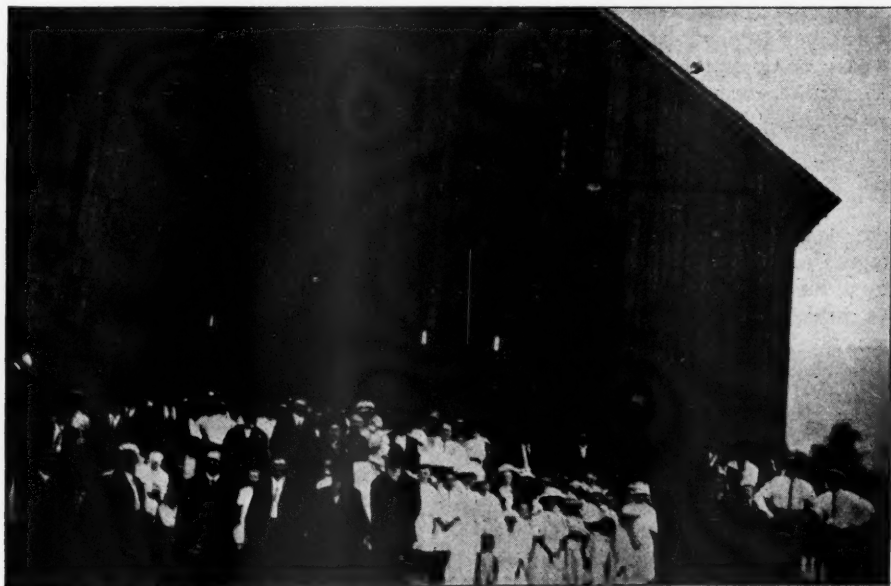
The first session might well be called a "free-for-all," but its technical name is a Sunday school. For the study of the lesson groups form here and there in the stalls for the cows and horses. Some of these become alive with animated exchange of "thoughts" and soon the air is rent with loud discussion. Along one side of the stalls sits a row of tiny tots, listening to the sweet story of the Babe who was born in a manger. What a chance for first impressions!

Finally the babel subsides and the

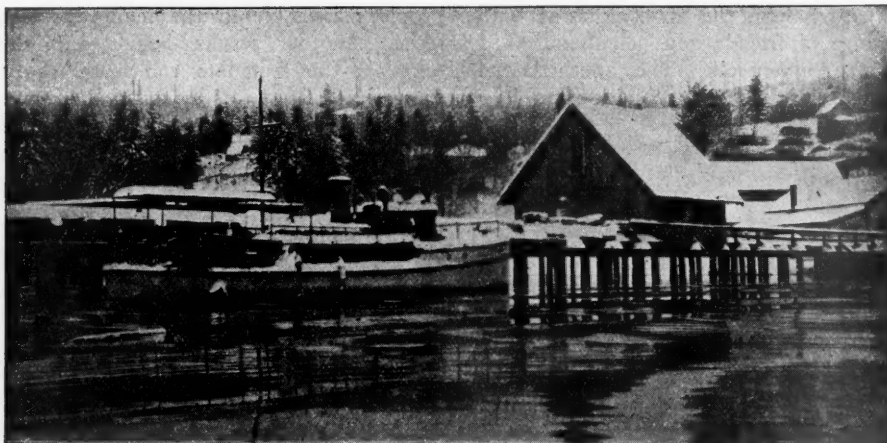
people reassemble in the main audience room. Another service begins and the songs of the Kingdom roll forth. How they sing! Travelers passing this barn today will be not a little astonished, if indeed they are able to pass at all. When hearts are warmed and all aglow with gladness, Brother Stephen speaks his welcome in a quiet, earnest way. His words are a good introduction to the message of the morning. How eager the people seem to hear it. God's Word is opened and explained. Heads bend forward in close attention; hearts are awakened to God's call, and souls are weighing the eternal question of salvation through Christ Jesus.

Noon comes at last and with it the opening of boxes and baskets. The contents are piled on a seemingly endless table all ready in the cow stable. There seems to be enough of the fat of the land to feed the host of Midian. Somebody says, "What shall we do with it all?" Standing reverently they sing "Praise God from whom all blessings flow," and then enjoy an hour of happy social intercourse.

Of all five services held this day, the best is surely that which is crowned with the invitation to confess the Lord. Walking over the rough seats, many come forward, consecrating themselves to God.



THE AUDIENCE GATHERED AT STEPHEN'S BARN MEETING



THE "ROBERT G. SEYMOUR," AT UNION, WASHINGTON

Some come to accept Christ as a personal Saviour; others to be baptized. One man who had served Satan for fifty years and but recently had turned to the Lord comes forward this day, offering himself for baptism. With hearts too full for speech, the congregation walks silently to the river; a beautiful hymn is sung, and under its clear waters this man is laid "in the likeness of His death," then raised "in the likeness of His resurrection."

"A red-letter day indeed in this community,"—so say we all. The new barn will soon grow old and its bright paint lose its lustre, but as long as it stands, to some who pass along that road it will be still shining with a spiritual glory which cannot pass away.



Reaching the Needy Homes

Rev. Wilbert R. Howell, of the Colportage Cruiser "Robert G. Seymour," writes of his experiences as follows:

We held two series of meetings, and struck rain periods for both of them. We held eleven days of meetings at Crosby, and had three days of good weather. We walked from six to thirteen miles per day, and a good portion of the time in a downpour of rain. Sunday and Thanksgiving we held all-day meetings, and the downpour was such that very few were present, but we had some heart-searching meetings with them. Mr. McHenry has been assisting me. He sings well, and is a

favorite with the young people wherever he goes. In December we held meetings at Seabeck and Beef Harbor, two school-houses in one community. We held afternoon meetings at Seabeck and evenings at Beef Harbor, or Lone Rock. How it did rain! But we had spiritual showers also. There were some striking conversions. One man, father of two bright boys, said in his testimony, "The devil has been beating me around the stump long enough." The Christians were wonderfully helped. Some now pray and take part in public services whose voice I never heard before in prayer or testimony. One of the pleasing results of the Seabeck-Beef Harbor meetings is an enthusiastic Bible school. One Sunday in a downpour of rain there were about twenty in attendance. I believe this will be one of our best schools. Of the ten schools organized, eight are now receiving literature, and seven are meeting in regular sessions. I organized the first one two years ago the 22d of February. I appreciate beyond measure the fact that the Bible lessons are being studied each week in these eight communities. I believe the going of our splendid periodicals into the homes of these communities each week is inestimable in its value.

And thus it goes.

"T ain't no use to grumble and complain;
It's just as easy to rejoice,
When God sorts out the weather and sends
rain,
Why, rain's my choice."



BIBLE SCHOOL AT COMET, WHIDBY ISLAND

There is one home here that I have been trying to get into for nine months. There the father and mother are about seventy years of age, a single son at home and a married daughter near-by; German Catholics of rabid socialistic beliefs. We have always been welcome guests and often invited guests in the daughter's home, but so well did she know her people that she would not consent to my calling on her parents either alone or in company with others. But last Sunday night the mother died suddenly, and we were among the first they sent word to Monday morning, and requested us to call and make arrangements for the funeral. I am to have charge of the funeral tomorrow and Mr. McHenry is to sing. I had an earnest talk with the old man in his home Monday evening. I said to him, "Now that your companion is taken from you will you not look to God and find in Him your companionship?" And he told me that he would. I pray the Lord to give me a message that shall meet the need of the hour. McHenry is sitting at my right hand at the little organ practising his selections for tomorrow. Can't you hear him?

I wish that you could see some of these pioneer homes, where the people are trying to make payments and improvements, and the necessities of life are very meager. It stirs me to my depths when I realize that this entire Hood Canal, or the larger

portion of it, look to us for religious ministry.

I must tell you about the conversion of one old man, seventy years of age, who surrendered as the result of personal work. When I first called on him, he was very independent and had no use for God, Christ, the Church or Christians. He had even gone so far as to burn his mother's old Bible. But he is now wonderfully converted and is trusting in Christ as his Saviour. And just think of it, he and hundreds of others would have no minister to call their attention to Christ if it were not for the Publication Society and its equipment. Pray for us that wisdom, grace and strength may be given to meet the many demands.

After the funeral tomorrow, we have promised to run over to Nellita, about ten miles, where another aged resident has passed away. The funeral is to be held Saturday, and we may have charge. If so, we shall have to go with them, and perhaps carry the family for forty miles.

A SIXTEEN-DAYS' RECORD

The following is a record of the work done during 16 days: From Bangor to Belfair, formerly Clifton, a distance of 45 miles, we have visited 16 communities on both sides of the Canal, including two logging camps and the Indian Reservations, all but three of which have post offices. We have held 19 services and sold

From the Editor's Convention Note Book

Significant Sentences from Religious Leaders

CAUGHT FROM THE ADDRESSES AT MINNEAPOLIS

My heart is bursting with the thoughts of the conditions in our great cities—the degrading and perilous conditions not only of our foreign-speaking population but of our English-speaking as well.—*H. C. Gleiss.*

Keep clear the objective: The divine objective is to bring men into personal relation to Jesus Christ, and in that atmosphere other relations will grow.—*Dr. Hunt.*

Evangelism is introducing the idea of God into the concrete by teaching and living, in all the realms of life.—*Rev. C. A. Nichols* of Bassein.

Just before leaving Japan, the premier, in my interview with him, said Japan was China's nearest neighbor, and Japan, China and the United States must stand together for the advancement and improvement of the East.—*Dr. Dearing.*

A Chinese lawyer was induced to go to a meeting of the Y. M. C. A. On the wall he saw a motto, "Not to be ministered unto but to minister." That was all he got. But when that worked into his consciousness he became a Christian, saying "This is what China wants—we are to serve, not to be served."—*Dr. Eubank.*

I am a very strong believer in the self-supporting, self-governing, self-propagating church.—*Dr. Sombito* of the Philippines.

While talking about the great foreign work, don't overlook the Baptist foreign students in your institutions. Let our young men see Christianity in action rather than in textbooks or discussions about Christianity.—*Katsuji Kato* of Japan.

"Christ in every home" is our motto; then turn to Romans 1:15, and on your knees say with me, "As much as in me is, I am ready."—*Mrs. S. T. Ford.*

Mrs. Lester said the missionary year never closes, and illustrated it by telling of the old negro servant who warned her mistress to keep the screen door closed. "Why, I thought the mosquito season was over." "Oh, yes'm, but you see, the season closes September 30 and opens again October 1."

We urge men and women to visit our Training School and see the kind of work that is being done; we believe it is now more nearly fulfilling its function than ever before.—*Mrs. Lester.*

An Indian boy's answer to the teacher's question, "And did the lions eat Daniel?" "Oh, no; the lions looked at Daniel and Daniel looked at the lions, and nothin' doin'."—*Miss Millsbaugh.*

There are compensations. A man said over the telephone, as I answered his call: "Sixteen years ago I was converted under your teaching, and now I am trying to reach all the boys I can reach in the Y.M.C.A."—*Miss Millsbaugh.*

Describing a stereopticon view that was rendered indistinct by too much light, Miss Mary Hyndman of Aiken Institute said, "I wonder if this audience has so much light on so many subjects that you will fail to catch the picture." She painted a graphic one of city mission work in Chicago.

The social settlement is the arm of the church; sever it from the church and it is useless.—*Miss Hyndman.*

Evangelism is not confined to conversion but has in it everything that makes in the development of the Christian life.—*W. H. Main.*

At what age may the child come? When converted. The New Testament is silent as to age, but clear as to confession and profession.—*Dr. Main.*

If we had religious reading on center tables in the homes of our members we pastors could do our own evangelizing.—*A. C. Baldwin.*

It is the life of God in the heart that sends men out. What is the only motive that has proved its power, in sickness and in health, in poverty and death? The life of God, the spirit of Christ, when it gets into the soul of a man. And that is why the missionary enterprise must be religiously, redemptively Christian.—*Dr. Gilkey.*

Evangelism is no longer provincialism, but it is for the world. I note with joy as I come home how our denomination has

melted down the barbed wires of the world and now has the world vision. — *Dr. G. G. Crozier of Assam.*

The boys in the Jaro Industrial School have self-government. I took the Sermon on the Mount, and said, "Boys, that's too hard, we can't do that." The boys replied, "We can." They have for a motto, Be men, be strong, be straight. They organized a "Put-down Lying Club." I asked what they mean to do when a boy lied. "We're going to say, You told a lie and you've got to stop it." And they carry their point. We had an *esprit de corps* I never saw equaled anywhere else in the world. If I could show them that a thing was right, that settled it." — *Rev. W. O. Valentine of the Philippines.*

Hospitals and schools and philanthropies are the fruits, not the roots of Christianity. — *Rev. Wheeler Boggett of South India.*

It is still true that learning in India is the key to leadership. Who holds the key? — *Rev. Henry Huizinga of South India.*

Europe has no constructive message for Africa today. Has America one? — *Rev. P. A. McDiarmid of Sona Bata.*

In Calcutta I heard an American woman remark, "I can't see why America sends out missionaries to change these people's religion, which is good enough." I knew the best way to correct that ideal and asked her to go with me to Golaghat, and before we got there she nearly fainted at the horrible sights — lust deified, evil incarnate, yet the Hinduism she had declared good enough. She will never say again that paganism is good enough. — *Dr. G. G. Crozier.*

I wish I could show you the changes that have taken place since those early days when the Chinese tried to get rid of us, as they had a right to do, since they considered us as devils; now they know and love us. — *Mrs. Salquist, of West China.*

It is charged that missionaries are sowing seeds of dissatisfaction, and they are, but it is to uplift the race and make it no longer subservient and ignorant and depraved. — *Rev. P. A. McDiarmid of Africa.*

We must teach them to eat themselves, wash themselves, and support themselves, and become parents of other churches that shall eat themselves, wash themselves and support themselves, and so on ad infinitum — that is the only principle

upon which our missionary work can become stable and enduring. — *Rev. G. E. Whitman, of Hopo, South China.*

As these problems grip us, may we grip our problems. — *From a delegate's prayer.*

We invoke Thy blessing upon the great man who has been for so many years the guide and leader in this great work. — *Rev. Raymond Carman, referring to Dr. Morehouse in opening prayer of home mission session.*

They said I couldn't do it, but I succeeded in getting a number of pledges, and with the aid of the Church Edifice department of the Home Mission Society we got the best meeting house in Nevada. — *Rev. Chas. McHarness.*

Delimitation of territory is not restrictive but intensive.

A lot of churches have gone out of existence because they ought never to have come into existence. — *Curtis Lee Laws.*

I had 1,000 children in my Sunday school in Petrograd when the chief of police said the school must close. I asked if the children could come with their parents and he said yes; so we turned the whole church into a Sunday school — for we must be wise as a serpent and harmless as a dove. — *Wm. Fetter.*

We owe the Indians an atonement for outrage, a debt of justice we can never repay. — *F. L. Anderson.*

The parochial school interferes with the melting pot; the public school is the hottest fire of the melting pot, and here the children are molded. — *Dr. Anderson.*

We must convert individuals, but we must also change the collective heart in order that we may reach individuals. — *Dr. Anderson.*

However poor a preacher I may be, I can preach the gospel better than the angel Gabriel could, for I know the pain of repentance and the joy of confessing Jesus Christ as my Saviour. — *Dr. Hinson.*

They were ordinary men (the apostles) made extraordinary by the power of God. Diverse, they were all united in a passion for the Lord Jesus Christ. Pray that we may go forth with such a passion. — *Dr. Hinson.*

The pentecostal flame makes the church today; you may have a club but not a church unless you have a pentecostal spirit. — *Dr. Hinson.*

After the Minneapolis Convention

In proof of our statements regarding the prayer spirit and spiritual quality of the Convention, we note that the *Standard* asked leaders East and West to state the outstanding characteristics of the week of meetings, and that out of thirty-five answers the prayer and devotional spirit was named in all but three, and in nearly all was given first place. Here are some of the expressions used:

"The prayerful spirit which characterized all the sessions."

"The spiritual atmosphere of the sessions engendered by the frequent seasons of prayer."

"The spirit of prayer."

"Remarkable because of the spirit of prayer that pervaded it."

"The spirit of prayer which a truly great leader injected into all meetings."

"The devotional spirit induced by the continuous moments of prayer."

"The prayer atmosphere, or constant recognition of dependence upon God."

"The necessity of a spiritual dynamic in all Christian activity."

"The spiritual, devotional atmosphere, due primarily to the President's initiative."

"Prayerfulness. A deep undertone of spiritual passion ran all through the meetings."

"The high spiritual atmosphere of prayer maintained from the first to the closing hour."

"Prayer. An atmosphere of prayer was in every session—in the beginning, at the center, and at the close."

"Great because of the spirit of unity and prayer."

"A high spiritual tone and prayerful spirit manifested throughout the entire convention."

"The N. B. C. was a great convention because it was moved and controlled by a great spirit, the spirit of Christ, the spirit of prayer."

"High devotional level and freedom from partisanship and political wire-pulling."

"The spirit of prayer was the basic fact of all the meetings."

"Because of the fine spiritual atmosphere which pervaded every session, and the consequent spiritual impetus it will give the denomination."

"The atmosphere of spiritual trust and communion with God due to the many 'seasons of prayer.'"

"The discussion and settlement of all policies in a highly devotional atmosphere."

"Pentecostal prayer and unity."

"The spiritual emphasis."

"The Baptist forces waiting before the altar of God created such a spiritual-mindedness that the gatherings were not cold, formal business sessions, but real conference with our Lord over affairs pertaining to His kingdom."

"The spirit of prayer throughout all sessions."

"The denomination has made not only a clearing house for its activities, but a 'little sanctuary' for its yearly spiritual appraisements."

"The remarkable, pervasive prayer spirit evident from the beginning to the close." "A triumph in spiritual democracy."

The Minneapolis Convention was the greatest in my experience because (1) the moderator was more than a presiding officer and clever parliamentarian, full of grace and wit—he was a brother beloved; (2) because prayer was made real and vital—something more than a tranquilizer of frayed nerves and a stiller of verbal duststorms; (3) because there was no partisan domination; and (4) because it combined large numbers, marked humility of spirit in reported achievements, and the biggest, boldest programs of Christlike service for mankind we have ever undertaken. — *G. Clifford Cress.*

A PLEASING INCIDENT

When President Mathews introduced Dr. James H. Franklin on Sunday evening he referred to the fact that Rev. E. A. Leonard, who had baptized Dr. Franklin years ago in a country church in Virginia, was on that very day celebrating the fiftieth anniversary of his ordination at his home in Gresham, Ore. The Convention at the suggestion of the president authorized the sending of the following telegram to Mr. Leonard: "The Northern Baptist Convention congratulates you upon the fiftieth anniversary of your ordination to the gospel ministry and heartily appreciates your part in the life of J. H. Franklin, our beloved Foreign Secretary, through whom you continue to serve the world."

(How little a pastor knows what he is doing for the wider kingdom when he baptizes a convert into the church membership. — Ed.)



Getting Ready for Five Year Program Day

- ¶ Every Church everywhere should begin as early in September as possible.
- ¶ There should be a definite purpose and plan to make FIVE YEAR PROGRAM DAY *the end* of a well conducted preparatory campaign and *the beginning* of a year of great spiritual victory.
- ¶ A Five Year Program packet will be sent out by State Secretaries to pastors some time between September 1st and 10th. It will contain all the printed matter needed for information concerning the DAY itself and the months that are to follow.
- ¶ The District Secretaries will see that Sunday School Superintendents get copies of this packet; the Woman's Societies will be responsible for placing the Five Year Program Day packet in the hands of a representative woman in each church.
- ¶ There will be some miscarriage of mail. Those failing to receive the packet by September 10th should write for it.
- ¶ The packet will contain samples of Leaflets which may be secured for free distribution on Sundays of September and October.
- ¶ A new *Five Year Program Poster* is being provided which should be given a conspicuous place on the walls of the church.
- ¶ The month of October is to be a *special month of prayer*.
- ¶ If your church is not a cooperating church, this action should be taken at once and a Five Year Program Committee be appointed.
- ¶ The Five Year Program Committee should call a meeting of leaders of all departments of the Church to be held not later than October 1st. At this conference for leaders, Goals for the local Church should be outlined and plans made for Five Year Program Day and the time to follow.
- ¶ See that the DAY itself is thoroughly announced on one or two Sundays preceding the DAY.
- ¶ A member of the Committee who is a successful business man in the West recommends that churches secure space in local newspapers for advertising the plans made for the observance of the DAY.
- ¶ The Publication Society's Educational Directors have developed a great campaign to increase Sunday School attendance by twenty-five per cent. between Rally Day and Five Year Program Day. Every Sunday School should secure information concerning this from Secretary W. E. Chalmers, 1701 Chestnut St., Philadelphia, Pa., and should enter into this campaign with utmost heartiness.
- ¶ Do not fail to have an *Every Member Canvass* with thorough preparation before, on or following FIVE YEAR PROGRAM DAY.
- ¶ Write for any further information needed to the Executive Secretary, John M. Moore 23 East 26th Street, New York, N. Y.





What Is Five Year Program Day?

THE PIVOT OF THE YEAR

BY REV. P. H. J. LERRIGO



OST of us are willing modestly to admit that our Church is the center of the universe. Perhaps others might not agree with us; but in certain respects, at least, our view is accurate.

Our Church is a center from which radiate not only the byways leading to the doorsteps of the homes in our own community, but the great highways giving access to every remote section of our own land and leading on to those ocean lanes where the greyhounds of the deep tie us to our farther and farthest neighbors.

The FIVE YEAR PROGRAM has to do with these outleaving ways which link up the wonderful potencies of our own church life to the needs of our own town, the nation at large and the world's end. We are the Solar Plexus of an infinite number of world influences, and the nerve filaments of our missionary enterprises carry the energy generated to the remotest of world-fields.

FIVE YEAR PROGRAM DAY (October 29th) is the Pivot of the Year. Commencing in September we are going to work towards it by a month or more of preparation, during which the national Five Year Program Committee will help us, by means of the Five Year Program Day packet, to know how we may cooperate with all other churches in the great task. When the Day itself arrives we shall be ready for action; the gate of opportunity will swing open on the diamond point of decision, and the Church will *declare its purpose* as to power distribution for the coming year.

But who dare open the door of the Future and come face to face with Opportunity without hours of prayer and communion with the Master? Since the days to come are to be lean or fat according to our own deliberate choice, we dare choose only in the atmosphere of His radiant presence; and when we know that we have the smile of His approval we may gladly spring to confront the future of opportunity and glad service.

So FIVE YEAR PROGRAM DAY is to be a Day of Prayer which will fit us for right choices. Our decision will be to endeavor to achieve THE MAXIMUM FOR THE MASTER, and having set for ourselves high goals we shall seek earnestly for the best methods to translate into action the purpose of the Day. The Every Member Canvass will become to us not a financial expedient but a spiritual exercise wherein the church brings all its financial and spiritual powers to the support of the work in the glad cooperation of a fellowship task. Our subsequent program of missionary education, including study classes, missionary talks in the Sunday school and prayer meeting, missionary sermons and the reading of missionary books, will be carried out in the light of the broad highways to world service which have opened out before us as the door of opportunity swung open on the pivotal DAY. Our evangelistic campaign will bring us together in a new band of brotherly union as we undertake together the work of bringing men to Christ and thus reach many a soul whom our divided efforts might fail to win.

FIVE YEAR PROGRAM DAY is to be to us, then, *the culmination of a month of prayer*, the pivoting of our individual and collective desire upon a great united decision, and then a determined program of moving out along the opened highway with the very best methods for making our Declaration of Purpose an accomplished fact.

Full programs for the various services of that day will be given in the October issue of MISSIONS, which will be devoted chiefly to the Five Year Program. This Dialogue might profitably be used on the first Sunday evening of October, as it is hoped that through the entire month the Five Year Program and its special Day may be made the subject of prayer and thought and study in all our churches.

MEMBERS OF THE FIVE YEAR PROGRAM COMMITTEE

THE LEADER (Chairman of Committee)	SUNDAY SCHOOL SUPERINTENDENT
GOAL ONE	PRESIDENT YOUNG PEOPLE'S SOCIETY
GOAL TWO	CHAIRMAN MISSIONARY COMMITTEE
GOAL THREE	PRESIDENT MEN'S BROTHERHOOD (OR CLASS)
GOAL FOUR	PRESIDENT WOMAN'S SOCIETY
GOAL FIVE	SISTER WHY
THE STANDARDIZED CHURCH	BROTHER NEVERHAVEDONEIT
THE PASTOR	GENIAL OPTIMIST ("We can and we will")

THE DIALOGUE

(After the members enter, salute and are seated, the Leader begins)

Leader. This is our first meeting since we were appointed by the Church to serve as its Five Year Program Committee. I will ask the Pastor to read the Scripture and offer prayer, that we may enter upon our great task in the right spirit.

Pastor. I will read a few verses from 1 Cor. 1: 18th to 31st verses, with Phil. 4: 13—"I can do all things through Christ which strengtheneth me," as our working motto. These verses teach us the secret of our power and why we may expect success, though we are humble servants in a great cause.

(Scripture reading, followed by earnest prayer for the great interest represented in the Five Year Program, for the national committee and its officers, for the missionaries at home and abroad, and for the local Committee now in session, that all may realize the importance of the work and consecrate every power to it.)

Leader. The first thing, I take it, is to know just why we are here, and what we are expected to do. We have all heard the words Five Year Program, and possibly read more or less about it, but I venture to say that we have plenty of room for more definite knowledge before we undertake definite plans for our church. Therefore I have asked some of our members to represent the Goals of the movement, and

they have studied up so as to tell us what these Goals are and what they demand of the Committee and the Church. Without further introduction, then, I shall call upon Goal One to answer for himself.

Goal One. I call for a Million Additions to our Churches by Baptism within the five years.

(Exclamations of "Did you ever!" and "Well, I never!" from Sister Why and Brother Neverhavedoneit.)

Leader. What did you say, Sister Why?

Sister Why. I don't know, I was so surprised. Why not ten millions as soon?

Leader. And your remark, Brother Neverhavedoneit?

Brother Neverhavedoneit. That's what I meant to say—never have done it and we can't.

Goal One. Not all at once, to be sure. But let me make it a little plainer. A million does sound large. But we do not expect to get them all in one church or in one year—though the latter would not be so much, after all, if we had faith. I am Goal One of the Five Year Program of the Northern Baptist Convention. Remember that Five! In that Convention there are 1,250,000 Baptists in our churches in this country and 250,000 abroad. If each member in this country gained one convert in five years that would exceed the Goal by

a quarter of a million. Does that seem too hard for real disciples of Jesus? But put it another way. There are 10,866 churches in the Convention territory. If the members of each church would divide themselves into groups of eight, and each group should win one convert each year for the five years, that would mean the million. Does that seem too much to attempt, Brother Never-hadoneit?

Brother N. Well, we never have, have we?

Goal One. No, but we never have had a Five Year Program before and we have never tried. But now I believe we are really going to try. Let us find out just what our proportion would be. How many members have we, Pastor?

Pastor. I suppose you mean resident members?

Goal One. Yes, for our purposes; but I think every non-resident member should either do something or become a resident member somewhere else.

Pastor. That would be desirable certainly. Of resident members we have —, I think the clerk will agree. If these were divided into active and inactive it would not leave too many for the work we are to do.

Goal One. But we are not going to leave anybody out, Pastor. That is the beauty of this Program. Dr. Hinson says that the first thing for every church to do is to convert its own unconverted or half-converted members. So the actives must first of all go after the inactives, and then we can hope to reach the outsiders. And the group method is one of the practical ways to begin. If now we divide the resident members into groups of eight, we shall have — groups. Just how to select these groups we must determine. Where this method has been tried it has proved interesting at once. It has brought the members together in a new way, made many acquainted for the first time, and given each group a definite aim and purpose of a spiritual nature. This means group prayer meetings and conferences and concerted work. But I am sure that when we have thought it over and prayed about it, we shall not think it too much for us to try — to secure each year one new member on confession for every eight of

our number. What do you say to that, Pastor?

Pastor. I'm sure we wouldn't dare to say we couldn't do it.

Brother N. But we never have done it, have we, Pastor?

Pastor. No, but when we read of what is being done on foreign fields, we must wake up or give up in shame before these poor heathen, as we call them. Why, Missions brings news from a missionary in Burma who on a three weeks' tour across the Chinese border baptized 1,600 converts, while all told over 2,800 had been baptized on that field within a few months, and many more would be received if there was anybody to train and baptize them. And yet we wonder whether by our faith and prayers and work we can lead — souls to Christ this year!

Sister Why. Why don't we do as we used to — have some special meetings and get an evangelist to stir us up and draw in the young folks and the Sunday school children? Why have this new-fangled way to make us all do something?

Goal One. I guess that's just why, Sister — to try to get every member to do something. *Every disciple a discipler* is the fine way Dr. Villers puts it. That means something that will last. Not that we cannot have special meetings when there is need for them. But no evangelist can do our work for us, and this group-eight idea is a wonderful thing when it is honestly tried.

Genial Optimist. I'm for it, heart and soul! God forgive me for not seeing my duty before. Think what it would mean to our church to live all the time in this revival spirit, seeking to win our friends and neighbors who are not church members, and letting them know at least that we think of them and pray for them. I am ready for one group. Why, this stirs my blood, this splendid idea. *We can do it, and we will* — that's my motto.

Goal One. Thank God for your good words, Brother Optimist.

Pastor. Amen. Now let us pray for the realization of Goal One — our part of this million new members in the five years. *O Saviour, to Whom we seek to lead the lost that Thou mayest save them, give us vision and faith that we may realize this Goal and*

much more—for Thy grace is without limit. Let the spirit of consecration and personal service fall upon us and upon all the members of our church, that we may be as one in seeking to accomplish Thy will. For Thy Name's sake. Amen.

Leader. I am sure that we all see the meaning of this Goal to our own church as well as to the world. We have reason to take courage from the beginning that has been made. Secretary Moore reports that there was an increase in baptisms from 35,028 in 1914 to 106,791 in 1915, or a gain of 21,763. That was only part of a year. We must and can do better. I believe the very bigness of the Program will appeal to our people. Realizing that Goal One lies at the basis of all the advance, let us now hear from Goal Two.

Goal Two. I call for a missionary force of 5,000 men and women in America and the non-Christian world. No one can say that my demand is too large. We already have about 3,500 missionaries, if we include the wives of foreign missionaries (and I do not know of any more faithful ones) and the workers of the national, state and city mission societies. To increase the force to 5,000 by 1921 will call for about 2,500, for we must allow for death and sickness and resignation. Certainly it is not too much to ask every Baptist church to contribute one person annually to mission work at home or abroad. But since there are many churches that will not take this as a responsibility, ours ought to make earnest effort to seek out and encourage at least one of our number who has felt a divine call to this high service. We need not fear that too many will be raised up, but only lest we fail to do our duty. If we pray in faith, my Goal will be realized. And as the new converts come, we shall keep watch to discover those fitted for this work of preaching and teaching. Out of this may come ministers, too, and we need a reinforcement for the pulpit. Only the best will do for Goal Two. Many may offer but only the fit can be taken.

Leader. Have you anything to say on this point, Pastor?

Pastor. Only that I have my eye on two or three promising young men and women. And this is a place where the Superintendent of the Sunday School can

help much. He knows the boys and girls. And of course the success of Goal One depends much on the interest taken by the Sunday school, which is the nursery of the church. I should like to hear a word from him.

Superintendent. I think you know my sympathy with everything that touches the life of our young people and our children. I am waiting to see what the Program asks of the Sunday school. But as for believing in the revival and evangelistic spirit of Goal One, you can count on me; and I shall be ready to work with the Pastor in seeking those who ought to dedicate their lives to missions or the ministry.

Leader. Pastor, a word of prayer for Goal Two.

Pastor. *Guide us, O Lord, as we seek to turn the thought and life of chosen ones to Thy calling. Make us faithful and fit examples in consecration and service. And speak Thou to them so clearly that they cannot fail to hear and respond. So may the workers be multiplied, even as the harvests are ripe, and Thy work be done in all the earth. Amen.*

Leader. Goal Three, what do you represent?

Goal Three. I call for an endowment fund of Two Million Dollars for the Ministers and Missionaries Benefit Fund. This matter has been too long neglected by our denomination. The facts shame us. The average salary of our ministers outside of the larger cities is \$1.87 per day—less than a common day laborer. We seldom want a man after he is fifty, and then turn him out to do as best he may—starve, he and his family, for all the churches do about it. The facts furnished me have made me fairly sick. Think of over 600 of our ministers in need today. We have a Benefit Board that was started by Dr. Morehouse—God bless him!—and a fine Ohio layman gave \$250,000 in memory of his wife, and a “Man from Pennsylvania” gave \$50,000, and so it went on until the Fund amounts to something over \$779,000. But there are those 600 ministers and widows and orphans! It would take over \$120,000 a year to meet the needs already before the Board. Besides that, we must have some kind of a pension fund for those who will soon

pass beyond their power to earn. Let me read you a paragraph that has made me a contributor to this Goal:

"This is the appeal. Here is a frontier missionary eighty-one years old, who has, by occasional supplies, managed to rent a few rooms as a home for his two daughters—one a nurse and the other a dress-maker. He is now stricken with paralysis and so helpless that he cannot feed himself. If his daughters stop work to care for him there is no income. Or there is a minister in the East, fifty-one years of age, stricken with total blindness. A wife and three children depend upon him. If he cannot see the light which the Ministers and Missionaries Benefit Board has given, he at least can feel it. Not long ago one of our promising young missionaries died at his post. Last month his wife died from tuberculosis. Three young children are left dependent upon an aunt who herself is poor and struggling to support an invalid husband. One of the three children, five years old, is a cripple. How much suffering would have been saved if the father could have looked forward to a provision which the denomination appreciating his consecration and successful labors would make for those dependent upon him! Multiply such instances by scores, if not by hundreds, and you have the appeal. And what an appeal."

Can we raise the two millions for such a need as this? Why, it would hearten every minister and do more than anything else to get us the kind of ministers the churches are seeking. Of course the Pastor can't get up in the pulpit and talk about this, because it looks like asking something for himself by and by. That isn't the way to look at it, though, and we are going to press this on the church. He needn't do it—the Committee will. It only means \$1.30 per member, divided over five years. But we never can count on every member in matters like this. Some honestly can't give it, more will forget it, and still more will not be interested. So, I propose that we make it at least \$2.50 per member for our church, or fifty cents a year for the M. and M. B. F. And my \$2.50 is ready now. I propose to carry a subscription list for this, and only ask you all to help as much as you can.

Pastor. Just like Goal Three, that is. My heart is in this for my brethren, some of whose struggles I know. And while I

have faith for myself, who knows that I may not lose my voice tomorrow and be thrown upon the world. God bless you, Goal Three, and you can put me down next to yourself on your list.

Genial Optimist. Me next, Goal Three. I didn't know there were any such cases as those you read out. I'll help you see that our church does its full share on that Goal.

I can, and we will, that's my motto. And Brother Neverhavedoneit's name is going down right next to mine.

Brother N. Why, I n—

Genial Optimist. No, and that's why you're going to now. You can, and you will.

Brother N. (assents with a smile.) All right, Brother Optimist. I guess I'll have to.

Sister Why. Why should churches treat ministers so? I can't stand it to think of those poor orphans. I'll join on that.

President Y. P. Society. We'll be in on that, too, I know. The young people will be with you, Goal Three. We don't want to face a record like that, and we'll help this church to clear its skirts.

Leader. All of which proves how much we need to know the facts. Join me in prayer: *O Master, who callest men to preach Thy gospel, we thank Thee for the devoted pastors we have had and for our Pastor who leads us today. And we pray that our churches may gladly and gratefully raise this Fund for the ministers and missionaries, to the honor of Thy Name. Amen.*

And now, Goal Four, what have you to say?

Goal Four. I represent Christian Education, and we ask Six Million Dollars for Baptist Education in the five years, or \$1,200,000 a year. That is not all we need, by any means. The American Baptist Foreign Mission Society needs \$4,000,000 for its schools in foreign lands; the Woman's Foreign Mission Society needs \$788,000; The Home Mission Society needs \$1,000,000 for its schools for the Negroes, Cubans, Porto Ricans and Mexicans; and the Woman's Home Mission Society \$150,000 for teachers and \$250,000 more for the Training School. Then our Northern Baptist schools and colleges need not less than \$7,000,000 more, so that we really need over \$13,000,000 right away, if

we are to train our ministers and missionaries and laymen for our churches.

Brother N. That is going some, I should say.

Goal Four. Yes, that is what the Five Year Program is for — to show us what we need and what we ought to do, and this Education is something we are just waking up to as we see our young men and women drifting away from us. More than that, where are our leaders to come from? In China, when the revolution came and Chinese young men sprang to the front, what happened? Why, the able men trained in the Episcopal and Presbyterian colleges, (whose founders had long ago seen that native leaders must be trained if China was to have Christian men in power) took the high positions, while the Baptists couldn't furnish any first class men to the government. We are getting wiser, and it is the same at home as abroad. If we are going to have men of power in our ranks we must train them in Baptist institutions. I heard Dr. Padelford say so, and he knows all about it.

Sister Why. But how do they expect to get all that money? This church has about all it can do to pay its bills, and they ask us for millions as though millions were to be picked from trees.

Goal Four. Not quite so bad as that, Sister Why. In fact, we don't ask the church for an offering on this, for we must get big sums from men who have them. But what Goal Four does ask of the churches is that they shall inspire their young people to desire knowledge and college and thorough education for thorough lifework. We Baptists must have more students or fall behind in the procession of intelligent workers. We have only about 10,000 students in college, and ought to have in five years at least 15,000 young Baptists training for leadership in church and school and state. How many of our young people are in high school and college? We haven't thought about stimulating them to go on, have we? We ask that our church shall have at least one student. We ought to offer a scholarship in college to one of our boys who has the brains to become a leader.

Pastor. That's a fine idea, Goal Four. I know just the boy that ought to make a

preacher, but he hasn't the means to go on with.

Goal Four. There's one thing more for us to do. In our great state universities we have more Baptist students, they say, than we have in our own schools. We must look after them, if we want them to develop in their Christian life. Other denominations are looking after their students by means of university pastors, as they are called, who work with the local church in the university town, but devote themselves to the students. We have 14 now and ought to have 25 by the end of the five years. This calls for some giving from the churches. Surely they will do this, while the Education Board is going after the big money from the possessors of it. First of all, however, we've got to see the need of education and make all our parents see it. Then their children will see it, and the money will come. Don't overlook me and think the others are more important; for I tell you, if we don't raise up educated Baptists we won't have enough to count for anything in the life of the country in two or three generations from now.

Leader. Case well put, Goal Four. I did not realize there was so much in this. I do remember reading that the Methodists raised *six millions* for education in a single year, and I thought if they could do that, surely we could raise six millions in five years.

President Men's Brotherhood. We certainly have as much money as they have; but they have a way of getting it out of people's pockets that we haven't. I believe our men will respond if the matter is put up to them in the same big way.

Pastor. Thank you for that, Brother. I agree with you, and we mean to lean hard on your organization. It ought to be the backbone of this Program. Let us pray for this Goal also. You lead us, Brother Neverhavedoneit.

Brother N. O Lord, forgive us that we do not know more, and help us to give our boys and girls a better chance to know things. Make all of us willing to learn some new ways and to take hold of this work in earnest. For Jesus' sake. Amen.

Leader. That brings us to Goal Five—

the last and not the least. What has Goal Five to say?

Goal Five. Six Million Dollars for Missions and Benevolence by 1921. That would have paralyzed a good many people five years ago. But we have been getting used to talking in millions and giving in millions too. And this Committee has heard so much about millions that it will not be alarmed now at my demand.

Sister Why. Why should you put it so ridiculously high, just like Goal Four? Only he said he didn't expect it from us, and perhaps you don't either.

Goal Five. Oh, yes, I do. This is different. This belongs to every one of us. And you needn't be startled by the big figures. Remember how Goal One made it look reasonable. I can do the same. See: Last year we raised about \$3,500,000. This was for home and foreign missions, state and city missions. To make it six millions by 1921 we must raise \$4,000,000 this year, \$4,500,000 the next, and so on, adding half a million each year. That is about fifteen per cent. Remember that we have over 10,000 churches and 1,250,000 members to get this from. Calling it a million, you see it would only mean fifty cents each.

Brother N. But calling it a million don't get the money, by a long sight.

Goal Five. Very true. So look at it another way, that may seem simpler. Think of it as a *fifteen per cent. increase* each year. For example, suppose our church gave \$100 to foreign missions last year; then it will make it \$115 this year, and so advance each year of the Program. Or take my case. Suppose I decided that I could give \$10 to missions last year; then, to keep up with the Program, I must make it \$11.50 this year. That doesn't seem impossible, if I am really in earnest about the matter.

President Woman's Society. It wouldn't seem much if there weren't so many other calls for money. How are we women going to get what we need?

Goal Five. Oh, you are in with the rest. This Five Year Program takes in the whole church and all the societies, national, state and city. You get your share of the increase.

Pres. Brotherhood. Where does the church come in for its current expenses?

Leader. Perhaps I can answer that. Current expenses do not belong to Goal Five, but the Every Member Canvass is one of the Program methods, and the churches that have tried that method declare it does wonders for the finances. Then there are other ways, of which Standardized Church is going to tell us in a moment. Have you finished, Goal Five?

Goal Five. I was going to add that though six millions may seem like a large sum, it is not nearly large enough to meet our obligations to the world. I doubt if we realize that there are 65,000,000 people in non-Christian lands who will never hear the gospel unless we Northern Baptists give it to them, and to reach this multitude would require four millions a year for a generation. And when we look at our own country, with the multitudes pouring in, surely no one needs to argue about the necessity of evangelization if we care anything about our future, to say nothing of our Christian duty.

Pastor. When we read the pitiful appeals for reinforcement from all our mission fields it makes this demand for a fifteen per cent increase seem below our duty. Let us pray: *O God, who hast given Thy Son to save the lost, give us something of His spirit of self-sacrifice, that we may rise to meet the challenge of these wonderful days and learn what it means to give until it hurts. Help our Church to do its full share, fixing its eyes on the maximum, not the minimum. For the Master's sake. Amen.*

Leader. Thus we have heard from the Five Goals and understand the call made upon us as a Committee and Church. We are asked by the Five Year Program to become a Cooperating Church, and I will ask Standardized Church to explain that to us.

Standardized Church. I shall not take it for granted that you know what I am, and I shall explain that before taking up the matter of cooperation. I represent a Baptist Church that has adopted the Ten Point Standard, as follows:

1. A Church missionary committee.
2. The presentation of missions from the pulpit.
3. A mission study class or classes.

4. Missionary programs.
5. The circulation of missionary literature—including a club for MISSIONS.
6. A woman's missionary organization.
7. Missionary education in the Sunday school.
8. The promotion of prayer for missions.
9. Enlistment for missionary service in local work and as a life work.
10. An annual Every Member Canvass for weekly offerings.

You see that means a working, praying, reading, giving, living Church—a blessing to its community, an honor to God. Every Baptist Church ought to adopt this Standard, and when it does we shall have no trouble about reaching and passing the Five Year Program Goals. They will seem like starting points instead of landing places. Now the Five Year Program asks every Baptist Church, standardized or not, to become a Cooperating Church by:

1. Approving the Five Year Program of the Northern Baptist Convention;
2. Voting to cooperate in accomplishing the Goals of that Program; and
3. Appointing a Five Year Program Committee.

We have covered the first and third points, and the vote to cooperate can be taken on Five Year Program Day very properly, when the Church will be pretty well informed, if we do our duty meanwhile. I am sure we can do nothing better for ourselves as a Christian Church than to put the ten points of the Standard into active operation. I wish, for instance, that the Young People's Society would go at that Point 5—that club for MISSIONS (our splendid magazine), and see to it that the Club Manager has a list including every family in the Church, besides a copy in the library, and one for the Missionary Committee, for making up programs, getting illustrations for Sunday school, etc. What do the Young People say to that idea?

President Y. P. Society. Let me take that up with the Society. It strikes me favorably. We don't read enough about missions, that's sure. Yet I know how interesting MISSIONS is, for we have it at home, and my younger brother watches

out to get it first. I will put myself behind that suggestion.

Leader. That's a fine idea about having a copy of MISSIONS on file in the Sunday school or missionary library, and another taken by the church for its Missionary Committee. Why if all our 10,000 churches did no more than that, it would send the subscription list above 75,000; and then if the young people took hold and helped, with the women at work in their circles, it wouldn't be a difficult matter to pass the 100,000 mark.

Pastor. I wish to say in all honesty that I do not know of anything that would do more to help us realize the Goals than to have MISSIONS read in every Baptist home. It takes us into the missionary life of the world and makes us feel the bigness of the work and the glory of having part in it. And I am so glad that we are going to try seriously to be a church that will live up to these ten points. Why, this Committee's work opens up new vistas to me, and I feel a new inspiration. I believe we are on the eve of a great revival.

Leader. Any further suggestions?

Standardized Church. Yes, Point 7 is one of the most important—Missionary Education in the Sunday school. We haven't really gotten at that yet in a live way. I should like to know what the Superintendent thinks about that.

Superintendent S. S. I confess that I haven't been able to make up my mind. I have no definite plan worked out yet. Some enthusiasts would pretty nearly turn Bible study out and give all the time to missions. We must remember that it is the Bible school, and unless we study the Bible and get it into the hearts and minds of the children we shall have no missions by and by. On the other hand, I admit that the Sunday school has not given time and thought enough to this part of the Master's cause, and I am willing to do whatever the Committee agrees upon for the next year, and see how it works.

Pastor. That is the attitude that delights me, and if we all feel that way we shall achieve something worth while. I think our missionary programs for the Sunday school are being worked out carefully. I believe in missionary illustrations used in the class, and our Missionary Com-

mittee can see that teachers are supplied with these. A five minute talk of the right kind can do much.

Superintendent. And I know one Pastor who knows how to make one.

Leader. That's right. Now, are there any questions? We have had the Five Year Program and the Cooperating and Standardized Church clearly brought to us. The practical question is, Are we ready to take hold of this matter in dead earnest, and seek to bring our Church up to the standard — a cooperating church at work to realize its part of the Goals? What do you say? Begin with the Chairman of the Missionary Committee, which is to see that the Church is kept informed as to what is being done.

Chairman M. C. I have been listening with deep interest. If I have not spoken, it has not been from want of interest but because I wanted to hear and learn. I am ready to be an active committee-man, and I can promise that the other members will be as ready as I to serve. We want suggestions and help, and shall look to the Pastor for advice, but we will try to do our part of the work in the spirit of prayer and faith. I have been reading *MISSIONS* through for some months past, and my heart is in this great work. Count on me for all there is in me.

Leader. God be praised! And what say you, President of the Brotherhood?

President Brotherhood. I feel humiliated as I realize how little I have understood what the Church stands for, and what calls there are upon us all for service. I don't know what I can accomplish, but I pledge myself to bring these facts before our Brotherhood and start something right away. I shall call a special meeting and put the matter up to the men, and if I have, had my eyes opened, why shouldn't they? And if I have been stirred up to do something, why shouldn't they be stirred up too? We haven't had enough faith to attempt large things, that's my opinion. Count on me.

Leader. And you, President of the Young People's Society?

President Y. P. Society. I feel as though we were treading on holy ground. I have had a vision since I came in here. I know, our young people will respond, and

gladly. We have been hungry for real work. We can help along all lines. We can increase our membership, we can take our share in the personal evangelism, we can arouse an interest in *MISSIONS* and that will mean in good reading instead of so much of the poor stuff. You will not find our Society wanting.

Pastor. I am sure of that, from the way the young people have stood by me in every plan I have suggested to them.

Leader. And the Woman's Society?

President Woman's Society. I guess you know you can count on the women to work and do their share. We are heart and soul in this. And we are all one in it, praying and working and giving for missions in all the world. We believe in the Five Year Program, and we shall not be found wanting. It was Mrs. Montgomery who changed that slogan, "We can do it if we will" to "We can do it and we will." And I am glad Brother Optimist has adopted that. I like that other one too, "The Maximum for the Master." We ought to be very grateful to God for the spirit of this Committee meeting. It's the most encouraging meeting I have attended in many a year, and I'm glad I'm alive this day.

Leader. God be praised for the women and their work! We can't let them do our share any more, however. And how about the Sunday school?

Superintendent. I have already said enough, but I pledge for the school a ready part in whatever the Church undertakes for the Five Year Program. We will give our share, too, and a large number of the new members will come from our classes. Missions and evangelism shall have room in our school; and I shall call a meeting of the teachers and officers to consider this matter and organize for cooperation.

Leader. Have you a word, Sister Why?

Sister Why? Just a word of wonder why I was appointed on the Committee? I'm just a plain member, not an officer or committee-man or anything — only somebody called me an animated question-mark and said I fitted my name. But I can't help wanting to know why. When I do know, I know enough to know it, and that's more than some folks seem to. But I will say that I never thought before that

I was needed to help; and I do want to help, if you'll let me. The Lord has been very good to me, and I want to be good to somebody. Maybe that's all I can do, but I'll do that, and begin right away.

Pastor. If you do that, Sister Why, you'll start a revival sure. And you've no idea how much good you can do, if you'll keep on saying to yourself, "I've found out why God wants service from me."

Leader. And you, Brother Neverhave-doneit?

Brother N. I've got only one thing to say, and that is that by divine grace I'm not going to say my name in public any more. This meeting has struck me hard. I've had an objection for everything proposed in this church for the last twenty years. "Neverhavedoneit and therefore we can't." That's been my one song. I'm ashamed and want to say so publicly. I haven't had any faith, and I'm a miserable, weak sinner, and the evangelism had better begin with me. But you won't hear it again. And I've vowed that every time I forget and out it pops, I'll give ten dollars to missions. There!

Leader. We'll hold you to that, Brother; but the Lord be praised for what you've said. And you, Genial Optimist?

Genial Optimist. Best spiritual meeting I was ever in. This church is going to double its membership, not add a few. Why, we've got to do it. These Goals are fairly big but no Maximum. I'm just going to preach my slogan to everybody in season and out of season, indoors and out of doors, until everybody gets to believe it. That's all we need, Faith with a capital F, Love with a capital L, and Work with a capital W. Call on me for all I can do or give, and be sure that "We can do it and we will."

Leader. Now, Pastor, it's yours to close. I know you want to say something. I can see it in your eyes, and you shall have the last word.

Pastor. My heart is almost too full to speak. Joy and thanksgiving are mingled. My prayers are answered. The day of the Lord has come. When the President of the Young People's Society said he had received a vision, I recalled those great lines by Mrs. Browning in "Aurora Leigh":

Earth's crammed with heaven,
And every common bush afire with God,
But only he who sees, takes off his shoes,
The rest sit round it, plucking blackberries.

How true and pitiful that is. The divine glory all around, but the multitudes blind to it. We have had a vision. We see the need of the world, at home and abroad. We see the spiritual forces that can meet this need. We see the great Program, with its urgent challenge and call. We see our Church in relation to this Program and to this community. To seek souls for Christ, to raise up some of our sons and daughters for missionary work, to take care of the veterans who have given their lives for the Master, to equip our schools so that every ambitious boy and girl in our Baptist homes may have a chance for a Christian education, to inspire our children with love of knowledge, and to raise the millions needed to do our part in giving the gospel to those who know it not in all parts of the earth — how can we fail to be moved by this vision of possibility and service! If the Church shall catch the vision of this Committee, and enter with us into this great work with prayer and faith and assurance and consecration, then our Church will indeed be a living Church of the living God, and His benediction will be upon us. As we separate let us pray: *Blessed Master, we thank Thee for the vision, the call, the great task. Give us faith to go forward, strength to persist, and the spirit of self-sacrificing service for Thee. Make us to be a people after Thine own heart, and may we do Thy will as Thou didst do the will of the Father. Give the Five Year Program success in all our churches, and may these years be full of Thy grace and salvation and glory. And the praise shall be unto Thy Holy Name for ever. Amen.*

Leader. Remember, we meet tomorrow evening in special session, to consider plans of work. We shall find practical information in this Packet of Literature. I am sure we feel like singing the doxology before we part, and then the Pastor will pronounce the benediction.

(Praise God, from whom all blessings flow.)

PASTOR. The grace of our Lord Jesus Christ be with you all.



A good setting for this Dialogue may be made by cutting out of cardboard five large figure 5's, with the name of the Program as in the heading given above. In the center of the 5 put Goal 1, Goal 2, etc., in large size, plainly seen. On the reverse of Goal 1 put "A Million New Members"; Goal 2, "5,000 Missionaries"; Goal 3, "\$6,000,000 for Education"; Goal 4, "Two Millions for Ministers"; Goal 5, "Six Millions for Missions." These large figures might be hung on standards, so that the figure for Goal One might be behind the person representing Goal One, and so on. A sixth

figure 5 should be made for the Standardized Church, with the letters "S. C." on one side, and "Cooperating Church" on the other. Where standards cannot easily be made, the figures might be hung around the neck of the representatives. In forming the circle, this order would give the right effect: Beginning at the left: (1) Goal One; (2) Genial Optimist; (3) Goal Two; (4) President Young People's Society; (5) Goal Three; (6) Sister Why; (7) Pastor; (8) Leader; (9) President Woman's Society; (10) Goal Four; (11) President Brotherhood; (12) Goal Four; (13) Chairman Missionary Committee; (14) Goal Five; (15) Brother Neverhavedoneit; (16) Standardized Church. This distributes the figures symmetrically. For a background have a large American flag, and flags of the nations where obtainable. Maps of the World are also helpful.

During the Dialogue the speakers may remain seated, as for an informal discussion. The Goals and Standardized Church might stand, however, when called on, and also the Pastor and others when called on for prayer.

Shall America Evangelize Her Share of the World?

THIS IS THE RINGING CHALLENGE FLUNG DOWN TO AMERICAN CHRISTIANITY!

"O America! America! stretching between the two great seas, in whose heart flows the rich blood of many nations, into whose mountain safes God has put riches of fabulous amount, in whose plains the Almighty has planted the magic genius that blossoms into harvests with which to feed the hungry multitudes of earth, nursed by Puritan and Pilgrim, defended by patriot and missionary, guided by the pillar of cloud by day and of fire by night, sanctified by a faith as pure as looks up to heaven from any land! O America, let thy Master make thee a saviour of the nations; let thy God flood thee with a resistless passion for conquest; let thy Father lead thee over mountains and seas; through fire and flood, through sickness and pain, out to that great hour when all men shall hear the call of Christ, and the lost lonely soul shall see the uplifted cross, and the whole round world be bound back to the heart of God!" — *From "The Call of the World."*



THE HELPING HAND

OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

The President's Message

(From the Annual Report)

Mrs. MacLeish's review of the activities of the past year on the home base furnishes material for thanksgiving and hope. The year, though its outcome is not all that we had hoped for, has been a good year. An increase of \$20,000 in receipts from donations, while not by any means a fifteen per cent increase, is substantial, and is the pledge of larger results next year from the better methods installed in this. The secret of our work — "Togetherness" — is rapidly becoming the property of more women. When the constituency has fully learned it, deficits will be impossible. *Carefully defined and widely distributed responsibility* are the two goals never so clearly in sight as at present.

Our great army of volunteers is the strength of the Society. Two hundred and seventy members of District Boards are getting under the burden of the National Society; 82 state secretaries are mapping out the responsibility of the states, and 654 Association Secretaries are directing the forces in each Association. The time is already well in sight when each one of these groups will assume full responsibility for its section of the whole task, and deficits and the fear of them will vanish like the bad dreams that they are.

The source of a deficit can be determined under our present organization. Instead of an all-pervasive and mysterious deficit which befalls the entire field of operation in discouragement (no one knowing who has failed), we find seven districts in clear

sunlight after the successful completion of a task willingly assumed, and only three districts smarting under temporary defeat. Was ever anything finer, for example, than the way in which the New York Finance Committee assumed direction of the brief campaign to bring the District into "good and regular standing," and the loyalty with which the women responded?

Words are poor in which to express appreciation to the army of women whose faithful service, often unknown and unrecognized, has made the outcome of the year possible. Whether one thinks of the national or district, or state, or associational officers, there comes the same picture of eager and self-forgetting service: countless letters to be written and answered, meetings to be held, itineraries to be planned, subscriptions taken, canvasses made, special services arranged, addresses to be prepared, publications to be edited, questions answered, help given, mistakes corrected, and all the daily minutiae of tasks, not one of which can be left undone without loss to the whole. *It is steadying to know that the Master is mindful of all that is begun and continued in His name.* It is heartening to feel the pressure of a comrade's shoulder and to realize how many have caught the Kingdom Vision.

As I look back over the year, several features are outstanding. First, the gain in subscriptions and interest for our periodical *MISSIONS*. This year we must carry the subscriptions forward faster. The cost of printing beyond amounts received from subscriptions is already greatly reduced. Let us try to wipe it out this com-

ing year by adding at least ten thousand names to the list of subscribers. Every reader added to *Missions* is a supporter added to our work. No basket-meeting or state or associational convention ought to pass without an attempt to enlist new subscribers.

The second is the splendid response to appeals in the want column of the magazine. Hospital supplies, books, magazines and Sunday school material have all been sent in abundance. The filling of the many minor needs of our missionaries is one way to put *Missions* on the mental map of many an uninterested woman. The districts are taking hold of this beautifully. Sometimes the missionaries of a district have all had a book or magazine subscription at Christmas. Boxes of dolls and gifts for the Christmas season have been sent out, and many packages of small supplies. The request for a postage stamp shower for the suffering Baptists of France resulted in more than three hundred dollars sent from all over the country. It is perfectly possible to interest hundreds in cooperative enterprises like this.

The third and most gratifying response of the year has been that of the prayer leagues. Seven hundred twenty-three names have been sent in on the signed pledges of intercession. These are all recorded by towns and states. Ohio leads the list at present with New Jersey second. The little libraries of prayer containing four volumes and retailing for \$1.50 have all been sold. Testimonies of their helpfulness have been many. During the coming year it is the plan to still further extend and develop the service of the prayer league. The little books of pencil sketches of the missionaries of each district make admirable reminders to be used by members of the prayer league. One woman has sent for a copy of each of these books as she wishes to follow all the missionaries of the Society in prayer.

Five years from now we shall celebrate the Jubilee of the Society. This period closes at the first meeting of the Northern Baptist Convention after the completion of the Five Year Program. We have then two challenges to meet: that of the Jubilee, and that of the big program of the denomination. We must fail neither.

Our slogan "Together to get her" may be, if we will, realized in the enlistment of all Baptist women for world wide missions. Each member must become a recruiting officer for enlistment of life and money and prayer. It is a golden jubilee which we are to celebrate. The golden bells of thanksgiving and loyalty and generosity must be set ringing in all hearts. The golden trumpets must proclaim liberty to the captives and the acceptable year of the Lord. How great may be the report of the fiftieth year will be determined by the response of the individual woman to the challenge of the time and the task.

HELEN BARRETT MONTGOMERY.

No fact is more generally admitted in theory than that prayer is the very soul of the missionary enterprise, and yet no fact is more commonly ignored in practice.—W. R. Hotchkiss.

Foreign Department

The work of this Department is entrusted to the group of officers and Board members located near Boston. Mrs. H. W. Peabody is Foreign Vice-President, and Miss Nellie G. Prescott is the secretary conducting correspondence with 276 workers on the field, 171 of whom are appointees of the Woman's Society; the others missionaries of the General Society or their wives who are responsible for departments of our work. Miss Prescott has attended to the candidates. Miss Helen Hunt has now been made associate secretary, and will have charge of this part of the work.

The report from this Department says: Money is not by any means all that our missionaries need. Sympathy, interest, burden-bearing, love, trust and prayer: these are the intangibles that do not appear in annual reports, but are vital forces in the service the Foreign Department must render. What shall the Five Year Program mean to this Department and to those who are out at the front? They are often without supplies, or reinforcements, or weapons, facing the mighty forces of evil. Will it mean that we can equip them, that we can send them now a message of hope and cheer that their needs are to be met through your efforts? They cannot carry out their program until

we have begun ours. Even our Master's divine program is still incomplete. With all our light, our resources and the prayer that He will give, let us take the step forward.

THE DIVINE PROGRAM

The Great Processional

Go ye into all the world

The Message of Love and Peace

Preach the gospel

The Pageant of the Nations

To every creature

The Central Dominating Figure Whom We Worship, Adore, Obey

Lo, I am with you

The Benediction

Even unto the end—

The end of the world. Amen.

CHEERING NOTES FROM THE FIELD

"Wondrous help and wondrous leading through the bygone year" is the dominant note in reports from Burma, Assam, South India and Africa for 1915-16. In 75 stations, 92 single and 55 married missionaries have superintended 1,108 schools with 38,695 pupils, and report 2,215 baptisms. They have also directed the work of 142 Bible Women and carried on eight hospitals and dispensaries. The munificent legacy from the estate of Mrs. John D. Rockefeller, a sister greatly beloved by all who knew her, has made it possible for us to take our Baptist share in the great union movements of the day in non-Christian lands as well as to advance our own denominational missions. We count this legacy God's special gift to us that we may meet some of the opportunities now opening before us.

In *Africa* we lend a helping hand in 9 of the 10 Congo stations. Provision has been made for a girls' dormitory at Tshumbin, and we take our first share in the boys' school at Vanga, hoping that we may soon have a school for girls. The missionary wives at *Sona Bata* and *Luku-nga* were compelled on account of illness to close their large boarding schools for a

few months. One writes: "Our scholars come from 32 villages, all but six from heathen homes. Every convert in the boarding school before joining the church is sent to his town for a few months to see how he can stand the test of village life. My heart aches for the girls. I feel so keenly the need of training them as well as the boys if we are to have Christian homes." *Ikoko* is in special need of a woman to mother and teach the boarding school girls since Dr. and Mrs. Clark are leaving for America.

In *India* new gems have been added to our missionary mosaic—the Woman's Union Christian College in Madras, the medical school at Ludhiana, North India (which is the only training school for 160,000,000 women and girls), and the prospective medical college in Vellore, for which Dr. Scudder got \$50,000 from the Dutch Reformed Board, while our Society is able to add another \$50,000 from the Rockefeller bequest.

In *Assam* the Mission calls for four recruits,—a teacher and zenana worker at Jorhat and the same at Impur. At Tura Miss Bond has prepared a series of Garo Readers and mothered the 53 girls in the boarding department. Gauhati has a dream realized in the new schoolhouse and cottager in the compound, which is named "Satribiri"—Garden of Girl Students.

In *Burma* the force has been depleted until in ten stations the work has fallen upon the women, until one protesting missionary writes: "In highly organized America there is need of one more organization, the S. P. C. L. M.—Society for Prevention of Cruelty to Lady Missionaries." (Well said and a fair rebuke from a mission field where 22 families and 15 single women are needed.) Medical work is a new feature of the Burma report, and the Ellen Mitchell Maternity Hospital and Nurse Training School is a fact. Burmese girls are showing fitness for medical work. Sixty-four missionaries are carrying on the splendid educational work in the 34 stations in Burma.

In *Japan* our mission work has made good progress with steady gains. The Bible Training School at Osaka maintains high standards, and the kindergarten and

school work at various points show how interest is developing in the homes.

In *China* there has been immediate response to the Five Year Program pronouncement. Special committees in South, East and West China have prepared plans for the work of the next five years, showing a more definite policy of development. Medical work among the women and children has received an impetus at Huchow through the opening of the Union Christian Hospital in which the Southern Methodist and Northern Baptists unite. At Nanking the long desired Union Christian College for Women — the first college for women in all China — opened its doors, with Miss Nourse as our representative on the faculty. In Chengtu, the educational center of West China, the problem regarding teachers for our girls' school has been solved by the Union Normal School, with Miss Chambers as one of the two teachers.

In the *Philippines* the school work progresses under the Society's workers. Six nurses have been in training at the hospital in Capiz. The students and Bible women of the girls' school and Missionary Training School at Iloilo conduct 30 Sunday schools which exert a wide influence. That is a lesson in evangelism for Goal One illustrations.

Death worketh,
Let me work too;
Death undoeth,
Let me do.

Home Administration Department

The Department, with Mrs. MacLeish as Home Department Vice-President at its head, and Miss Eleanor Mare Secretary and Miss Ella D. MacLaurin, Field Secretary, has headquarters in Chicago. The reports says the standards of increase of the Five Year Program were cordially accepted by Districts and States, and excellent advance has been made.

Two plans inaugurated for the stimulation of individual giving will be continued at least until our jubilee year, 1921. For the putting up of needed buildings on the foreign field, we have established the Oriental Building Association, with \$10.00 shares of stock. The "Garment Givers," though they originated in Pennsylvania,

have extended themselves throughout the country, and to very many women it has been a joy to spread a garment, expressed in terms of its money value, before the advancing Lord, as did those other women and children on that Palm Sunday so long ago.

The year has shown conclusively that we made no mistake when we reorganized our united Society upon the plan of largely self-controlled districts. This plan has brought many new women to the front, has spread far more widely the interest in the work, and multiplied the sense of responsibility by ten. The annual meetings in the larger districts have been fully equal in attendance and enthusiasm to the annual meetings of the two former Societies, but there are now ten of these centers of interest, rather than two, as formerly. It is local responsibility and local pride that have helped these districts to raise the budgets entrusted to them, and great has been their joy in the achievement. Several of the districts also have had the blessedness of offering from among their own young women recruits for our forces on the foreign mission field.

Sin worketh,
Let me work too;
Sin undoeth,
Let me do.

WHO WILL MEET THESE NEEDS?

WILL YOU?

Dr. Marian Farbar of Palmur, South India, sends in the following list of needs:

Operating Department

Revolving operating stool	about \$6.50
Bottle Stand for Antiseptic Solutions	" 50.00
Instrument table	40.00
White enamel basins and pitchers	
Hot and cold water sterilizers	" 135.00
Dry sterilizers	70.00

Wards

Six adult beds	" 7.00
Three baby beds	" 5.00
Three children's beds	" 5.00
Six small fly-proof stands for beds	" 2.00

LABORATORY EQUIPMENT

Blood counting apparatus; Urinometer; Ureometer. (These three could be bought at home and sent out. I am not sure just how much they would cost.)

These are things which are needed to put the present building in working order.

❖❖ THE LORD'S REMEMBRANCERS ❖❖

Prayer

For witnessing power to be given Telugu Christians.

For Yeenhala converts at Madira, that school may be opened among them.

For women's work in Sendai and Mito fields, Japan.

For Mai Eng (Beautiful Bravery), who is the only Christian in a Chinese home where all are determined she shall worship idols.

For village women,—Christian but chained down with unnumbered superstitions and fears and faith in charms.

For three school girls in Kaying, South China, anxious to confess Christ, but opposed by their families.

For high school pupils in Bacolod Academy, P. I., that they may be led to accept the Holy Spirit's teaching, and later prove efficient and spiritual teachers for the eight schools.

That the interest among caste people in the Ongole field may become a true mass movement.

Prayer for Missions

In these days when maps are eagerly consulted to learn the position of English, French and German armies, the following suggestion is pertinent:

"An English missionary ventures to recommend a novel prayer book for mis-

sionary workers—nothing more nor less than a pocket atlas to be spread before the Lord, like Hezekiah's letter, to be carefully coned day by day and the needs of each missionary station and country carried to God in prayer." This would make their work our work.

I have had a most blessed experience in using a missionary wall-map as my prayer-book. During many weary days of hospital life, the map transported me to distant lands where, in spirit, I communed with the toilers and presented their needs to the God of all grace. The map also spoke with convincing power to internes, nurses and callers, persuading them to go, or to give of their substance to the mission cause.

Missionary maps, both large and small, are helps in mission circles and mission study classes. In the home they bring the work and workers near, making them friends and acquaintances who sit with us at the table and bow with us at the family altar.

Mrs. A. M. BACON.

(This was found among Mrs. Bacon's papers after her death. Is it not a worthy and helpful suggestion for our Prayer League?—*Ed.*)

Are you willing to pay the price to have the power to use for Him?

PRAYER LEAGUE

BELIEVING in the power and goodness of God and in his promises to answer prayer, and desiring to enlist my life where it will do the most good, I desire to be enrolled among those who agree faithfully and regularly to exercise the ministry of intercessory prayer.

Name.....

Address.....

Fill out and send to Mrs. W. A. Montgomery, 110 Harvard St., Rochester, N. Y.

THE EDITOR SAYS

DEAR WOMEN:

As we enter upon the work of the coming winter, my heart is full of desire to speak to you face to face, to enlist you individually. We have some great plans. Their success depends upon your cooperation. May we count on you?

* * *

FIRST THERE IS THE LITERATURE. Have you seen and are you circulating in your church *Oriental Gardens* (10 cents), an illustrated survey of the kinds of work done on the field by our Society? Won't you see that this book is read by all the women you can reach? There is a fascinating mite box for love gifts, and thank offerings that just naturally fits the garden idea.

* * *

You know about the cook book, but did you know there was a new edition? Have you seen the free literature on our great Five Year Program in preparation for the Jubilee, the Called to the Color Cards, and are you a Key Woman? All you need to do to understand all these plans is to write a postal card asking for all the new free literature.

Your association or State meeting can have a wonderful time with the literature if you get Miss Burr's exercise that shows how to be living posters displaying the new literature.

* * *

There is a beautiful little book on prayer, *The Quiet Time* (25 cents) that we want in the hands of all our women who practise the purpose of prayer. The Prayer Calendar, too, in a new dress will be ready early and is just what each needs, and beautiful to give away as a Christmas present.

* * *

THEN THERE IS THE APPORTIONMENT. Are you working to have half of yours paid and in by the first of October? Many churches are even farther ahead than that, but you can't be in really good and regular standing without attaining this goal. Some societies are borrowing money and paying interest to assure a clean record in

this matter. Has your circle met to pray about the apportionment, and to accept it from the Master and not as a tax?

* * *

WHAT ABOUT THE STUDY BOOK, *World Missions and World Peace*? Our own Baptist sister, Caroline Atwater Mason, wrote it. It is a wonderful book with a message desperately needed. Are you going to put the Baptists in the front rank among denominations using it? Won't you send ten cents and get *How to Use*, a manual of suggestions of methods for presenting the book. Then won't you interest your pastor and the other pastors in your town in the plan there explained (pp. 4-7), of giving six lecture studies, based on the book, in the evening, so that men and women both could come. You may do a great service for the Kingdom of God in this way.

* * *

ARE YOU TRAINING THE CHILDREN? There is a wonderful Junior book, written by Dr. Charles E. Jefferson of New York City called *Soldiers of the Prince*. It is just the thing your boys and girls need. Our own Nellie Prescott has written the suggestions to leaders found in the back pages of the book. There are paper dolls, for the girls, of the children of the nations at war and flags for the boys, and ideas about games of missionary heroes, and other splendid plans. Perhaps the biggest responsibility we have is the enlistment of the children—they who will finish the tasks we only begin.

* * *

You doubtless all saw in the denominational press the notices of the sudden death of Mrs. M. H. Foster, of Omaha, on the train as she was returning from the meetings of the Northern Baptist Convention in Minneapolis. Her going still seems a dream to those of us who were her associates in the Board of Managers of the Women's American Baptist Foreign Mission Society.

All the week during the executive sessions of the Board at St. Paul, Mrs. Foster had sat at her post as Foreign Vice-President of the West Central District. Her enthusiasm and faith were infectious. She poured herself into all the plans for

the next year. She represented her District and spoke for it in the annual meeting of the Society in the great auditorium in Minneapolis. Then "God called her, and she was not."

Telegrams and flowers from the Board were sent to the dear son and daughter so suddenly bereft. It was a beautiful way to go from fulness of service to fulness of joy.

* * *

This number of MISSIONS is full of plans for observing the great Day, October 29th, when as a denomination we are to face our opportunity in the Five Year Program. We women have no small part in the spiritual significance and success of the day. Here are some things that we may do to help:

1. Make and display posters advertising the day.
2. Prepare to make an every-member canvass of all women and girls of your church to recruit them for the missionary society and World Wide Guild.
3. Send for the recruit cards, "Called to the Colors," and the pamphlet explaining the plan of enlarging our members, personal gifts, and prayer leagues.
4. Lay plans for increasing the circulation of MISSIONS.
5. Begin now to hold weekly prayer meetings for the Nation-wide observance of October 29th, that pastors and churches may gain a new spirit of consecration and sacrifice.
6. Plan to reach weaker churches by correspondence or personal visits or both to inspire their women with fresh courage.
7. Use church papers and daily newspapers to advertize the day, October 29th.
8. Adopt the slogan, "The Maximum for the Master."

✦

Dr. Catharine Mabie's Dream to Come True

At the Baptist Anniversaries eighteen years ago, Dr. Catharine Mabie gave this brief testimony: "To this end was I born and for this cause came I into the world, that I might preach the Gospel in Africa," and nobly has she fulfilled her calling. We quote from her story of the

year at *Kimpezi*: "There are no schools in the Belgian Congo save mission schools. From the first young people have been gathered into station boarding schools for a few years and sent back to their towns as teachers and preachers. The crying need is for trained and enthusiastic primary teachers. It became evident that they must be better trained and, the English Baptist Mission feeling the same need, the two Societies united in founding the *Evangelistic Training Institute at Kimpezi*.

"Picked men are sent for a three years' course and bring their families with them. Four years ago I was invited to join the Faculty to act as teacher and resident physician for the student wives and children. The student community now numbers 150, 23 wives are under instruction and 53 children in the Practice School. It is the only institution for training the wives of leaders and appeals to me as a constructive work of the first order. I have had a wonderful dream since hearing of the Rockefeller bequest. Last year I treated 9,500 patients in my dispensary, for which I use one end of the corrugated shed for goods, 8 x 12 feet. I manage to work here many hours every day by wearing a sun helmet. I have no consulting room, no drug and dispensing room, no place for examinations, except in my little, three-room brick cottage. If I could have an office and consulting room where I could hold small clinics and such demonstrations as I now hold out of doors or any old place — O that room would be the joy of my daily existence! It would have a few beds and baby cots and the bathroom would be a luxury, serving as an operating room as well. My dream would cost \$3,000. I wonder if it will come true." (You will rejoice to know the dream is to be realized and the \$3,000 has been cabled to Dr. Mabie.)

In planning for aggressive medical work in Burma, India and China, Africa has not been overlooked. In December Drs. Ostrom and Leslie and Mrs. Hall were invited to a joint conference with officers of the A. B. F. M. S. and the Woman's Board and the following plan was evolved: that in the next few years small but properly equipped hospitals shall be established at four centers, Ikoko, Sona Bata,

Banza Manteke and Vanga, our own share to be partially financed from the Rockefeller Fund. Surely there are brighter days ahead for "Darkest Africa."

(Dr. Mabie arrived in Boston on July 20th, in good health after an exciting voyage. She received a warm welcome at the Rooms.—ED.)

SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MACLEISH

Suggestion for State Convention Programs

Southern California opens the Convention year for us all. January, the month when most of our states are buried in snow, with the thermometer hovering about zero, is balmy and bright in that magic clime, and is the date for State Convention. In January, 1916, our South Pacific sisters set a pace for the rest of us. Instead of having the usual separate woman's session, they put the reports of the woman's mission work, and the addresses of the women missionaries upon the general program, side by side with the reports and missionaries of the General Society.

Mrs. Albert Hatcher Smith, President of the State Woman's Organization, reporting in the *Pacific Baptist*, says: "The result was all and more than we had hoped. With our meetings separate, the feeling of separation in methods, etc., was a barrier to the oneness that makes for the greatest efficiency. This plan of the woman's program running throughout the days of the meeting brought forth the heartiest commendation from a large number of our leaders. Dr. Hinson said, 'This program is the finest thing I ever saw.' Dr. Geistweit said, 'This is the way I long have sought, and mourned because I found it not.' Rev. O. S. Russell said, 'I think it is the biggest thing the Woman's Society has done.' Dr. Brouger says, 'This is the way it should be.' Rev. J. B. Fox said, 'The Woman's Society made the greatest contribution to the Convention this year in its history.' The effect we found twofold. Not only did we thus link our Woman's Department with the other work, but the large number of women at each and every session was in excess of

the attendance of other years. For a fuller, better sense of our oneness in the work in Southern California we have planned and are pledged for the year before us. We feel an impetus accruing from this gathering that is akin to the thrill one feels when the vibration of an army in step approaches. In the name of the Master we press on to the goal—His glory and the salvation and redemption of the various peoples of the mission fields."

Why is not this a good suggestion for other states that are making up their State Convention programs? Put the reports of the work of the Woman's Society upon the program with those of the General Society. Keep, however, that vital thing, the Workers' Conference. Have it conducted by the women who know and do, and invite the men most cordially to come and participate.

Remember, it's the whole church that is marching on together in this Five Year advance.

The Talent Society, a Suggestion

Here is the story of the plan which one circle conceived and put into operation, for arousing interest and raising money for our great cause. It is very timely just now. Why isn't this a good way for your circle, and yours, and yours, to raise its 15% advance for this year?

This comes from Germantown, Pa. Who will send the second chapter?—Ed.

One of the members of our circle called together twelve others, giving to each a bright new ten cent piece, asking that the coin be used as a "talent" with which to gain more talents. Three months after this, a dollar and twenty cents were given

out, and she asked the women to her home to a luncheon, when they narrated the methods used by which they had earned their money. The stories were indeed varied and interesting.

Seventy-five pounds of mincemeat had been prepared and sold by one member. Needless to say, her gain was great and talents many. Seventy loaves of bread were baked and delivered by another, with five cents a loaf profit. There had been cake and candy making, sewing and crocheting, a Welsh musical tea given, while the artist of the circle turned in a goodly sum by decorating and selling gift cards. The "talents," when counted, amounted to \$64. The zeal and pleasure of all who participated in the work we believe to be due, in a measure, to the interest gained in a series of "Missionary Thimble Parties," which women of the church were asked to attend, bringing their embroidery, listening to reading on missions and having tea with the hostess. These gatherings from the first proved so popular that they became almost too large for private homes. A social half hour, a half hour of reading by one of the members, a short season of prayer for a definite blessing, followed by refreshments, was the program invariably followed. In this way three of the Mission study books have been read, fully fifty women reached, a better understanding of the object and work of missions gained, while sociability and friendly intercourse have greatly increased in the church.

AMELIA C. STUART.

Wants for Some One to Fill

WANTED.—A box of eighty little dressed dolls, each not more than three or four inches long, to use in the Christmas festival for Mrs. Axling's "Garden of Love" Kindergarten in Tokyo. Send by parcel post to Mrs. Wm. Axling, Tokyo Central Tabernacle, 10 Fujimi Cho, Ruku Chome, Kojimachi, Tokyo, Japan.

SWATOW

Edith Travers needs Kindergarten materials such as papers for folding, plasticene, reference books, music books for Kindergarten, etc., etc. "And, oh yes, we do need a Baby Organ."

Address Miss Edith Travers, Baptist Mission, Swatow, South China. Send in strongly wrapped parcels by parcel post, 12 cents a pound. Several parcels of medium size and weight preferable to those heavy or large.

The First Quarter's Honor Roll

The reports from the District Treasurers of the circles that had paid by June 30th the first quarter of their apportionment were encouraging. Progress is being made in this direction.

In several States, however, there has been delay because the apportionments for the year had not been sent out by the end of the quarter, and the women did not know just what was expected of them.

In cases where some States of a District were thus hindered, the report is given only for the States which were able to press the matter of quarterly giving. Probably quite as much was raised in the other States, but lacking a definite knowledge of the apportionments a rate per cent could not be calculated.

It is impossible also to secure these statements from the States under the single collecting agency plan. With this preamble the list stands as follows:

ATLANTIC DISTRICT

New Jersey — Apportionment not yet sent out.

District of Columbia — Apportionments not yet sent out.

Pennsylvania — 25½% of the circles paid the first quarter on time.

Delaware — 25% of the circles paid the first quarter on time.

COLUMBIA RIVER DISTRICT

Twenty-eight per cent of the circles paid the first quarter on time.

CENTRAL DISTRICT

Michigan, Single Collecting Agency.

Missouri, Single Collecting Agency.

Illinois — 20%

EAST CENTRAL DISTRICT

Ohio — 30% of the circles paid the first quarter on time.

Indiana, Single Collecting Agency.

West Virginia, Apportionments not sent out.

NEW ENGLAND

19%

NEW YORK

Twenty-eight per cent of the circles paid the first quarter on time.

NORTHWESTERN DISTRICT

Minnesota — Apportionments not yet sent out.

North Dakota — 35% of the circles paid first quarter on time.

South Dakota — 46% of the circles paid first quarter on time.

Wisconsin — 26% of the circles paid first quarter on time.

ROCKY MOUNTAIN DISTRICT

No Report.

SOUTH PACIFIC DISTRICT

Fifty-two per cent of the circles paid first quarter on time.

WEST CENTRAL DISTRICT

Twenty-one per cent of the circles paid first quarter on time.

✠ THE WORLD WIDE GUILD ✠

AT THE END OF THE KING'S HIGHWAY

"I showed men God," my Lord will say,
When we meet at the end of the King's
Highway.

"I eased the sisters' troubled mind,
I showed the sky to souls gone blind —
"And what did you?" my Lord will say,
"As you traveled along the King's High-
way?"

' OFF FOR THE FALL RACE!

"EVENTUALLY! WHY NOT NOW?"

We'll just borrow that familiar slogan of a well-known business firm and apply it to our Guild as we take a fresh start this fall in the race toward our Goal—our objective for the second year of the Five Year Program. *Eventually*, every church will have its W. W. G. chapter. *Why not now?* There is no handicap in this race; we all have an equal chance. We were proud of the five states which exceeded their Objective last year (see July *Missions*). How many will you add to that number by next March?

OUR GOAL!

We must grow to 1,800 Young Women's Societies before April first, and wouldn't it be thrilling if every one of these were a Guild Chapter? We have at the date of this writing, July 1, *1,090 Chapters!* By the time you read this in September we shall have many more, but be not deceived by those splendid figures. They are not to rest on, but to spur us on.

OUR NEW W. W. G. PROGRAM!

The Program which follows was prepared to meet a constantly growing demand from many chapters. It is given here merely in outline but is ready in printed form, most attractive in its white dress with blue trimmings, and with suggestive notes under each heading. On the last page is a list of books which every Worth While Girl should read. As will be

seen, space is left for your chapter number, thus making it an individual Program. A small price will be charged. For full particulars write to me, but for the Programs in quantity send either to Miss Burr, 450 East 30th St., or to Miss de Clerq, 2969 Vernon Ave., Chicago. All State Secretaries of Literature will have a supply, and I shall have some for samples.

READING CONTEST!

It is a disappointment that reports on the Reading Contest did not reach me in time for this number, but look out for them in October!

W. W. G. RALLIES!

How many are planning for Guild Rallies this fall in city, Association, or State? With all my heart let me urge the *Rally* idea! Where possible, have an afternoon meeting with reports from chapters, a Conference on Methods, then supper with yells and songs, and in the evening an earnest inspirational address from a missionary or other speaker. Never make the mistake of over-emphasizing the social side of these gatherings, but put first things first and have a rousing missionary program. It is impossible to estimate the value in inspiration, information, and impetus of such Rallies, but they must be carefully planned for, and earnestly prayed for, to be a real success.

HOME MISSION THANK OFFERING

Begin to plan now for the Thank Offering suggested in connection with Program VI for our W. A. B. H. M. S., as we wish to make it a Thanksgiving feature. Send at once to Miss de Clerq for our W. W. G. Gift boxes—Not *Eventually*, but *Now*, and let us pour into our Home Mission Treasury in November an offering which shall be a worthy expression of our love for Him who first loved us, and of our love for our country. This is one way in which we

girls may show our patriotism, for above everything else our beloved America needs the message and spirit of the gospel of Christ.

*Faithfully Yours,
Alma J. Nokes*

207 Anderson Place, Buffalo, N. Y.

WORLD WIDE GUILD PROGRAM 1916-17

(GUILD STAR, WITH CHAPTER NUMBER)

OUR SLOGAN

W. W. G.
We are the Worth While Girls,
We belong to the World Wide Guild,
We have as our Watch Word — Grow!

OUR MOTTO

Study, and you will know,
Know, and you will love,
Love, and you will give.

OUR DYNAMIC

"Without Me ye can do nothing."
"Pray ye therefore!"

PROGRAM I

EPHESIANS 2 : 1-22

In the Wizard's Work Shop.

Describing work and organization of W. A. B. H. M. S.

PROGRAM II

MATTHEW 25 : 1-13

More W'S for Worth While Girls.

Describing work and organization of W. A. B. F. M. S.

PROGRAM III

JOHN 21 : 1-17

Old Spain in New America.

PROGRAM IV

MARK 5 : 22-43

Old Spain in New America.

PROGRAM V

1 JOHN 3

Old Spain in New America.

PROGRAM VI

PSALM 67

Council Meeting with the Red Men.

Thank Offering for W. A. B. H. M. S.

PROGRAM VII

1 COR. 13

Valentine Missionary Party.

PROGRAM VIII

ISA. 9 : 2-7 — LUKE 2 : 8-14

Maid in America.

(An Adaptation of World Missions and
World Peace by Miss Applegarth.)

PROGRAM IX

MATTHEW 25 : 31-46

Maid in America.

PROGRAM X

PSALMS 91 AND 93.

Maid in America.

PROGRAM XI

MATT. 6 : 24-34. SONG OF SOLOMON iv 16

Easter in the Gardens of the Orient.

Thank Offering for W. A. B. F. M. S.

PROGRAM XII

PHIL. 1 : 1-21

Press Day

Let each Society compile a W. W. G. Newspaper.

N. B. — It is suggested that the three Programs on each study book be used consecutively; otherwise, the order given need not be followed.

The Cable's Strength

The strength of the cable lies in its strands, and what tremendous power there is in those closely woven strands working together. Spun like a great web to the clouds, a heavy cable spans the distance from the foot of Sunrise Peak, Colorado, to the very top — a distance of over 14,000 feet. Up, up, up, the cable runs, swinging clear of the jagged rocks on the steep mountain side, its little steel baskets loaded with tourists. The trip is made easily and steadily as though the baskets are drawn up by an invisible magnet to the very sky line itself. From the lofty vantage point the traveler may look out over four hundred other snow-capped peaks. Truly the mountain top view is a veritable panorama of sublimity, peace and inspiration! At a given signal the cable is again in motion, and the baskets swing out into mid-air and quickly, safely, are carried back to the valley. That powerful cable through its many strands of fine-spun wire is capable of lifting upward into mid-air a weight of 175 tons.

Our World Wide Guild is a great cable of Worth While Girls. Our cable weaves back and forth in the homeland; it spans the seas and encircles the world-wide field. Its uses are many: it carries many a girl to the mountain top of Christian experience; it lifts others to greater heights of achievement; it is God's means of sending

cablegram messages to worth while hearts, and it is our means of sending God's power to others through prayer and gifts and service. What a wonderful force is our W. W. G. cable of over twelve thousand worth while strands!!

We are just beginning our new year's work, so let us not forget that each one of us must give of our best. Let us aim in every chapter to have every girl at work and sometime during the year on the program. Let us not be afraid to attempt the hard things, or try new plans. Many have attended a Summer Conference and have returned on fire to tell others. Why not reproduce a Conference day at your "Echo" meeting? This plan just came in a letter from a New York group, and it is so good I know you all want it. Every girl was invited to a Silver Bay Conference day. On the arrival of the guests all traveled on a "trip to Sunrise Mountain" to a corner of the room previously curtained off. The curtains were drawn, disclosing a step ladder through which an accommodating boy poked his head. (*Sonrise.*) Breakfast consisted of coffee and rolls. Bible groups according to delegations were next in order (Scripture lesson) and then the assembling for prayers. The writer said "This was not farcical. We had prayed that in this feature each girl might feel the true spirit of prayer, and our prayers were answered. It was an impressive sight—all the girls seriously bent toward one purpose for a brief ten minutes." Mission study classes followed, lunch of sandwiches and pickles, and then the delegation groups presented various stunts to typify the recreation period of a Conference afternoon. Cheers, yells and songs fanned into a living thing the spirit of the meeting. Cake and ice-cream played the part of dinner, after which all assembled for the auditorium meeting. One girl dressed in Chinese costume gave the address of the evening and in broken English presented China's need and challenge. This plan is practicable for all. The plea of a Hindu girl in a recent copy of *MISSIONS* may be the basis for the auditorium address, or perhaps a review of the book disclosing sad facts of Mormonism,—"The Story of the Other House" (25 cents; order from 2969 Vernon Ave.,

Chicago). Why not invite Worth While Mothers and Fathers to enjoy with your chapter an inspiring Conference Echo meeting of this kind?

A W. W. G. Balloon Ascension

"Holy, Holy, Holy is the Lord."

It looked and sounded more like angels but in reality was the white-robed Girls' Chorus singing as they marched in and took their places. We, my friend and I, had come to the South Pacific District Convention in Los Angeles and this was W. W. G. night. After Rev. Mr. Farr of Calvary Church had read the Scripture and offered prayer, the chorus sang another number, and then Miss Brunner, the District Leader who was presiding, made a little talk about the Guild. Just then my friend exclaimed, "Oh," and looking around I saw two lines of girls marching down the two outside aisles, each carrying a balloon. I guess the audience felt as I did when they saw those girls meet on the platform and form around Miss Brunner, a mass of white with their gay balloons a-bobbing, for every one applauded. "Ontario," called out Miss Brunner (She was calling the roll of the chapters in the District). "Chapter 315 of the World Wide Guild—fifty members," responded the young woman who represented that circle, and then she released her balloon, on the bottom of which was tied a pennant with a big "50" on it. Thus it went on, 44 of them, each girl in response to her chapter losing her balloon until 44 floated up to the ceiling. Then the Leader summed up the number of girls in all circles and sent up her balloon with 945 on it. At that there was tremendous applause. While the girls were passing out, the chorus sang the Guild song. The remainder of the time was given over to a Pageant entitled "World Wide Guild in Action." In the Prologue the Spirit of Missions tried to interest Youth in her work, and as illustrations of what Youth can do she showed her four living pictures, called Episodes, in which the work in the different fields was demonstrated. Each missionary represented was from our own District, taking first Mrs. Murdock's Cosmopolitan Mission in Los Angeles, then Miss Nelson among the Hopi Indians, third Miss Long in

Assam, and last Miss Phelps in Jaro, P. I. The need, as shown, was so great and the argument so convincing that I felt I ought to say with Youth, "Oh, forgive me for my lack of interest." As we stood, in closing, to sing "America," and I realized that over 75 girls from all over the District had taken part, and what an interest had been awakened, I decided girls certainly can do things. It was all a great success.

[N. B.— Our clever District Secretary, Miss Brunner, was too modest to sign her name to the above, but she is responsible for it all. Three cheers!—Ed.]

Something Definite to Do

FOR HOME MISSIONS

Send articles for Christmas trees, dressed dolls, toys for boys and girls, soap, handkerchiefs, stockings, illuminated texts, materials for our Sewing Schools. Or send gifts to our missionary teachers whose names appear in the Prayer Calendar. Prepare "Wonder Packages," each one containing 52 simple articles, wrapped separately, to be opened each week of the year. Postage or freight should *always* be prepaid.

FOR FOREIGN MISSIONS

Miss Mary Jones of Huchow, China, will be glad to have flower seeds suitable for growing in a small garden space or boxes. She writes: "I don't see why we should not teach our girls the care of flowers, and I know the love of them will take care of itself. Any seeds sent this fall or next will be greatly appreciated. All sorts of low border plants, verbenias, pansies, nasturtiums, phlox, petunias, clematis or other climbing vines, peonies, or any sort of tubers."

Many of the above suggestions could be used interchangeably, applying to either our home or foreign missionaries.

To read *Tidings and Helping Hand* in this MISSIONS.

and

To put your full address *inside* all letters to me as well as on envelope.

To write within two weeks if you do not hear in regard to your application or certificate.

To send all your Money for Foreign Missions to the Treasurer of your own District: and all money for Home Missions to Mrs. John Nuveen, 2969 Vernon Ave., Chicago.

BE SURE



THE OLD HOTEL AND THE NEW AT ADJUNTAS (see p. 644)

TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY JANE MAYNARD

For Service Given: An Appreciation

"The workman is worthy of his hire and we rarely fail to pay the debt our sense of right and justice demands. But how prone are we to neglect the larger justice towards the worker who from the highest motives gives his time, talents and even his life to the service of his fellow men! Men and women thus consecrated, while they yield to the Divine Master a joyful and 'reasonable service', can be made happier by the commendations and appreciation of their fellow workers. We delay too often our words of praise until they are too late to cheer the heart of the weary toiler.

"Mrs. Lester gave herself to the work

of the presidency in an hour of need, and no words can express too strongly our admiration of her wise leadership in those early days of our adjustments and our final cooperative arrangements with the Northern Baptist Convention. She has been in all our difficulties a wise counselor and intrepid leader. We can never fully realize all the self-sacrifice of herself and her family during the six years of arduous service so cheerfully and loyally rendered. She will be ever lovingly remembered by those associated with her and we will ever strive to emulate her in our fidelity to the work entrusted to our care." — *From the minutes of the Board of Managers of Woman's Home Mission Society.*

A SUGGESTIVE HOME MISSION PROGRAM FOR WOMEN'S SOCIETIES

The Five Year Program and the Indians

Material for this program may be found in part in this issue of MISSIONS: other material suggested may be obtained from the Literature Department of the W. A. B. H. M. S., 2969 Vernon Ave., Chicago.

1. *Opening Chorus:* "Not alone for mighty empire," No. 80 Missionary Hymnal. (This Hymnal may be obtained from the Literature Department, *price 10c.* The words of this song, together with three other HOME MISSION RALLY SONGS may be had in leaflet form from the Literature Department, *free.*)
2. *Invocation,* with plea for the success of the Five Year Program in general

and the evangelistic phase of it in particular, especially that phase of it which is among the American Indians.

3. *A Five-Minute Talk* on the share of the Woman's American Baptist Home Mission Society in the Five Year Program. This should be based on the following chart and should be concise and clear. The chart should be on a blackboard or on white cardboard to be more easily followed. (*See next page.*)
4. *Reading:* "The Indian and the Five Year Program." (This may be obtained from the Literature Department, *free*, in leaflet form ready to be read. The chart in the leaflet should be reproduced on a blackboard to illustrate better the read-

Chart Showing Society's Share in the Five Year Program

	Aim 1920	Reported 1915	Aim 1916	Reported 1916	Aim 1917
Women's Societies.....	5,000	3,400	4,000	3,631	4,500
Women Enlisted.....	250,000	100,000	150,000	99,984	150,000
Young Women's Societies.....	3,000	650	1,200	1,118	1,800
Young Women Enlisted.....	50,000	12,000	18,000	15,463	28,000
Children's Societies.....	2,500	400	900	639	1,300
Children Enlisted.....	37,500	11,000	13,500	16,202	28,000
Sunday Schools Enlisted.....	5,000	300	1,000	1,718	2,500
Subscriptions to MISSIONS.....	100,000	47,500	60,000	50,000	60,000
Missionaries.....	465	315	345	323	345
Gifts.....	\$402,500	\$230,000	\$264,500	\$245,442.89	\$265,000

200 Students in the Training School.

\$300,000 for Educational Endowment.

ing. Preceding this reading the explanation should be made by the leader that the work which the Woman's Home Society is doing among the Indians is but a very small part of the concerted effort which is being made to reach the evangelistic objective of the Five Year Program.)

5. Songs: "Arapaho Lullaby," "The Hogan Blessed," "Hunting Song." (These songs are contained in "Native Melodies of the American Indian," Nos. 5, 6, and 7, a book which may be obtained from the Literature Department, price 10c. The songs are best sung as solos. A few minutes' talk on Indian music in general, based on the material in this book, together with the subtitles and a few words of explanation about each one, will add greatly to the interest of the songs.)
6. Reading: "An Indian Missionary Meeting" (Letter from Miss Pauline Whiting of Dunlap, California, in this issue of MISSIONS.)
7. Chorus: "O Beautiful, My Country," No. 1 Missionary Hymnal.
8. Reading: "A Christian Indian Wedding." (Letter from Miss Bernice Foulke of Auberry, California, in this issue of MISSIONS.)
9. Recitation: "The Hopi Red-Headed Man." (This poem may be obtained from the Literature Department free. The explanation which

accompanies it should precede the reciting of it.)

10. Questionnaire:

What are the five objectives of the Five Year Program? (See p. 655)
How many women's societies must be added during 1916-1917?
How many women must be enlisted during the same time?
How much must the gifts of the coming year to the W. A. B. H. M. S. exceed those of the past year?
How many missionaries are under the commission of the society now and how many must be added to the force this year?
How many missionaries are now working among the Indians and in what states are they?
(These questions should be asked by the leader and a general discussion by the women should follow.)

11. Quiet Hour:

Recitation: "Help of the Helpers." (P. 90 "From Ocean to Ocean," which may be obtained from the Literature Department, price 15c.).
Scripture Lesson; Matt. 24: 32-51
Hymn, "O Lord, Our God, thy mighty hand." (No. 81 Missionary Hymnal.)

12. Benediction (to be recited in unison):
God be merciful to us and bless us;
And cause His face to shine upon us
That thy way be known upon earth;
Thy saving health among all nations,

An Indian Christian Wedding

At Auberry, that loveliest of the mission stations in California, Miss Emma Christensen and Miss Bernice Foulke have labored among the Mono Indians during the past four years with an integrity equaled only by their ardor. Here took place a remarkable event to mark another victory for evangelism over paganism in general and that phase of it in particular which was demonstrated by the marriage ceremonies so long under the immoral power and the selfish interest of the Medicine Men. A letter from Miss Foulke tells the story of it:



MISS FOULKE AND MISS CHRISTENSEN

At last the great day had come, the day which had been hoped for, planned for and waited for, for many years. Some of the Christian Indians were to be married in the Christian way.

The idea was born in the hearts of the missionaries, Miss Schofield and Miss Christensen, several years ago, soon after the first converts were baptized. Although many had accepted Christ they could not learn all the new things in a day and the old custom of marriage had continued. How could we teach the people the Bible way concerning the sacredness of the marriage ceremony? It was a question to

cause sleepless nights and thoughtful days. If they could only be made to realize the sin of selling the daughter to a man she did not love; if they only knew how wrong it was to deem marriage so light a thing that at the least provocation the husband or wife could be thrown aside and a new marriage made, then surely they would be willing to change the heathen custom for the way God gives in His Book.

A conference was called of the strongest Christian couples, those who had walked in the Jesus Road for years, were true to their Master and had a sincere desire to follow all His leadings. They had also been true to their marriage vows, which were the easily broken ones of the Indian ceremony, and each couple were parents of a fine, large family. Simply and carefully the plan was laid before them, Bible passages on the subject were read and explained, prayer was offered, entreating the Father to direct in the decisions, and then they were asked what they thought of it.

The enthusiasm and readiness with which the answers were given almost made us ashamed of our lack of faith when we had feared that the project would not be met with favorably. With one accord and without hesitation all consented to have the legal ceremony. Six couples dictated information for the missionaries to fill out the blanks which were necessary to secure the licenses. After each man and woman had signed these with his or her thumb mark, the missionaries took them to the county clerk, made affidavit as to their validity, paid the required fee, and secured not one license but six.

Then followed the making of the trousseau. For a week two machines hummed merrily and many busy fingers plied the needle until all the brides were fitted out with new garments of dainty lawn and muslin.

The young men, some of whom were children of the brides and grooms-to-be, decorated the little chapel with a canopy of white crepe paper streamers and a white wedding bell, while the middle aisle was reserved for the wedding by a rope of white paper.

At three o'clock on the appointed day, the procession, led by the officiating min-



SIX BRIDES AND BRIDEGROOMS AT AUBERRY

ister, Rev. J. G. Brendel, marched down the aisle, while Miss Christensen played the wedding march. The couples walked together one behind the other, each bride carrying in her arm a bouquet of white carnations, the gift of the Philathea class of the First Baptist Sunday School of Fresno. They were ushered to the front row of seats. The chapel was filled with anxious, eager and curious people, waiting to see what the white man's wedding was. In the little Sunday-school room opening on the left sat a dozen or more children, most of whom belonged to the men and women who were that day to be united in marriage according to the laws of the country and of God.

After a short and impressive talk upon the importance of the legal ceremony, which is sanctioned by God, each couple was solemnly united in the bonds of holy matrimony. An earnest prayer was made, entreating God's blessing upon them all. Then, to the tune of "Blest be the tie that binds," the audience, including the children, shook the hands of the newly wedded couples, thereby expressing their approval.

Much is hoped for from this service, especially in its influence upon the young people who will soon be choosing life partners. Pray that they may have the desire to follow this example and come to look upon the marriage vow as so sacred that "what God joins together" no man can "put asunder."

When the Missionary Society at Dunlap Meets

I wish you might come with me to the hills of California thirty miles in an automobile 'bus from Sanger, which is as far as the train goes, up, up to a small valley among the hills called Dunlap. In the center of the valley on a low hill stands a chapel and on past that is a house which the missionary calls home.

It is noon on Thursday, and Thursday is the afternoon on which the women's society meets. Already across the hills from far away we see them coming toward the chapel. First we shake hands all round. Then I get out the quilt pieces and we begin to sew. When I show the quilts and the quilt tops already finished, the women exclaim, "Chow-wee pee-chow, Chow-wee pee-chow," which means, "Pretty quilt, pretty quilt." They are very proud of their productions.

Soon it is time for the missionary part of our session. The Indians join happily in singing their favorite songs, "Any Stars," "Jesus loves me," "No, not one," and one of our new Easter songs, "Jesus of Nazareth." I hold up the home mission poster I have made and briefly review the pictures: our Baptist Missionary Training School, where missionaries are prepared for service; Miss Morgan's work among the colored people; and Miss Wafflard's and Miss Swenson's work among the Indians. We look at Theodore White Mouth's picture and talk of him a few min-

utes. Then I tell of Miss Loshbough's work among the city children, of Miss Rumsey's and Miss Stoner's work among the Japanese, of the work among the Chinese, the Mexicans the Porto Ricans, and of the work among the white people of this country who have no churches. The Indian women have learned of the work of our missionaries in this way and they love to look at the pictures and talk about them.

At each meeting they pray for whatever people we are studying and for the workers there. Each one is eager to pray and we can hear them saying, "Who-O-pee Davis" and "Who-O-pee Greshnee" and we know that they are praying for girl Davis and girl Gresham. Then we sing, "Coming, coming, yes, we are" and "We've a story to tell to the nations."

Then we put the quilt and thread, "Peecho" and "he'lo," away. The women almost finish a quilt in an afternoon when the bad weather does not keep some of them at home. Our Long Beach, California, friends sent us enough material for sixteen quilt tops. Cotton and lining were lacking, but when another kind friend sent us some in a Christmas barrel, we finished a quilt and sold it for \$1.50, which will go toward buying more cotton and lining and thus keep us going.

The missionary leads in a short prayer. Then the women shake hands all round and go home. They call me, "Ta-ta-ne-mah," which means "one who brings good tidings of Jesus and who can be called 'Sister.'" And so our missionary meeting ends.—PAULINA WHITING, *Missionary among the Mono Indians, Dunlap, Calif.*



"See Latin-North America Without Leaving Home"

"Join the happy group of Baptist Sunday Schools which will make the tour of Latin-North America, beginning Sunday, October 1st, 1916, and ending in time to get everybody home for the big Christmas celebration."

Thus does the Home Mission Campaign in the Sunday schools sound forth its *reville*. You, who are a woman with a passion for the saving of souls in your own land, hear its clarion call with a thrilling

heart. You learn that the campaign consists of a boat trip to Porto Rico, Cuba, through the Panama Canal, to Central America and Mexico, ending at San Francisco. You are told that six charts, illustrating the places visited and made to hang in the Sunday school rooms, will be sent for the asking; that graded, five-minute exercises will be furnished for each Sunday of the period; and that an "excursion ticket, good for the whole trip," will be given to each class in the Sunday school. All the supplies can be had free from the headquarters of your Woman's Home Society (2969 Vernon Ave., Chicago).

That the scheme of the campaign is unique and attractive is evident at first glance, and as you

"STUDY THE PLAN

AND

PLAN THE STUDY"

you see that it is so simple, sensible, systematic and practical that it is easily introduced into any Sunday school.

But it is the vital meaning of the campaign that comes to you with a great force. It is not only "putting missions in the Sunday school" nor taking an offering for home missions, but it is teaching the children of today to become tomorrow men and women who will know and pray for and give to missions. You are making secure for the years to come the Kingdom upon earth.



Catching the War Spirit

Miss Marie Norgaard, whom the young women of Kansas are most happy to claim as their very own "home missionary," finds the scope of her work among the Mexicans of Tucson, Arizona, greatly widened by the increasingly uncertain conditions which exist along the Mexican line. The effect of the crossing of the border by the refugees, the coming of the soldiers to the town, and the general stir in the air, is seen even among the children on her field. She says on this point:

"Last Saturday I had a picnic for the children of the industrial school. We had a fine time in spite of the heat. The boys insisted upon playing war from the time we reached the grove until we went home."



A MISSIONARY GROUP IN WYOMING

Day of Prayer at Caspar

I believe the best event in woman's work during the three and a half years of my stay in Wyoming took place in Caspar when we observed the Day of Prayer for Home Missions. It was with fear and trembling that I suggested to the Circle at Caspar that they act as hostesses for this occasion. While they are few in number, I know that when they undertake a thing it is always a success. Our courage increased as our plans were made. An invitation to attend our meeting was extended to the three-months-old society in the one-year-old church at Douglas, fifty-six miles away. Our courage continued to increase and we invited women from other churches to have a share in our program and to be our guests at luncheon.

We were very fortunate in having with us Rev. J. S. Davis and his wife, our "chapel car people," under whose leadership the work in Douglas was being conducted. The program began at 10:30 and continued until 4. Leaders representing the different churches were changed every half hour, the subjects which they presented being most helpful. Special music added much to the program and the prayers at the end of each session were an inspiration to all. At the close of the morning services one of the out-of-town

guests said, "We have so few opportunities in Wyoming for gathering together, that when one comes it is the event of a life time. I've been repaid a thousand times for this trip."

The parsonage was made attractive by decorations of pink and white, and the luncheon tables were most inviting. About 50 enjoyed the lunch hour together and the attendance at the afternoon session was 75, which is a *big crowd* for Wyoming. A Baptist family dinner was served at the parsonage in the evening to the Douglas visitors, after which they attended evangelistic services in the chapel car until the whistle of the engine told them it was time to start homeward.

The spirit of the entire day was as pronounced in helpfulness as I have ever seen. While our primary aim was to pray for the work in the homeland, I realized that we had wrought another result among the women. There were many among them who had left much of their religious enthusiasm and faithfulness "back East." They were the ones who said, "It has been a wonderful day for me." What does it all mean? Why this, that we are making progress in Wyoming and showing our women what a small group of women can accomplish when they say, "We'll do our best."—Letter from *Nelle Morgan*, General Missionary in Wyoming.

BAPTIST MISSIONARY TRAINING SCHOOL

The Training School Commencement

The thirty-fifth annual commencement for the B. M. T. S. (June 11-13) was an occasion of rare interest to all participants and of great inspirational value to the students, faculty and friends of the school.

Class Day, especially delightful because of one of those rare, made-to-order June days, occurred on the large, beautiful turfed court of the Training School. It would be hard to single out any one feature of the program as especially worthy of mention, all being of high merit, but when the gavel of the Class of 1916 was presented to the president of the incoming senior class, all felt that the pace set by the present senior class offered no meager challenge to the juniors, whose splendid spirit, however, throughout the past year is the surest guaranty of their "making good."

A very appreciative audience gathered in the First Church on Monday night to listen to Rev. Franklin W. Sweet, pastor of Calvary Church, Minneapolis, who delivered the second annual missionary address before the missionary society of the Training School. It was an address of great inspirational power, the background of which was Mr. Sweet's recent tour of the world, his chief objectives being the missionary fields of the Orient in general and our own Baptist missions in particular.

Dr. John A. Earl, of Des Moines, Ia., delivered the commencement address on Tuesday evening based on the text, Cor. 1: 22-23, the theme being "Jesus Crucified, the Symbol of Sacrificial Love," an exceedingly helpful and appropriate message to this senior class of young women.

President Behan's baccalaureate sermon

on "The Courage of the Crisis and the Courage of the Commonplace," text Tim. 6: 12, was a timely message, one to be lived out in the lives of the young women of the out-going class as they face the perils, the difficulties, and what is often harder, the dull monotonous round of daily duty on their future fields.

Perhaps the tenderest hour of the entire commencement week was the last weekly prayer-meeting on Saturday night, led by the senior class president, Miss Louise Carter. It was a beautiful service, the subject, "All for Jesus," which is the motto of the class, directing the thought of the hour. At its close a circle was formed around the walls of the chapel. Standing with clasped hands in one large, unbroken circle, "Blest be the tie that binds" was sung with hearts aglow with fellowship and a longing to make real in each life the class motto, "All for Jesus."

With this issue of MISSIONS the Training School opens upon its thirty-sixth year.

With the coming of the new dean, Mrs. Clara D. Pinkham, a recent graduate of the Hartford School of Religious Pedagogy, and the splendid corps of instructors, and with the school housed as it is in what many pronounce the best equipped building of its kind in the country, the new year is sure to prove one rare in interest and of great power.

We who have come to know and love the school more intimately and fondly during our year's sojourn here bespeak for it the abiding interest, the loyal support and the fervent prayers of Baptists everywhere.

HARRIET B. RUNYAN.

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**The Five Year Program means the Glad Cooperation of the Entire Church
in a Fellowship Task**

Prayer is a life rather than an act. He never prays who prays only occasionally. — Dr. C. C. Albertson.

The Transfer of the Gavel

Under the above caption, in the Woman's Home Mission department of the *Standard*, Mrs. Estella Sutton Aitchison, who ably edits it, has this to say of two women leaders:

"As a president, Mrs. Lester's gracious personality, kindness, discretion, sound judgment and unfailing charity have given her a permanent place among our best-loved leaders. She has set a high standard for all who may follow. It is only fair that her wish to serve now as a private instead of a commissioned officer should be granted. But the continued love and devotion of our great constituency will ever follow her.

"The change being inevitable, we are most fortunate in having Mrs. Lester's mantle fall upon one so well fitted for the responsibility as our new President. From an intimate acquaintance with

Mrs. Ford, we believe she has the ability and the vision to lead in laying right lines for the advance of our women in *the unified kingdom*, not merely in Arizona, Alaska, Latin America, and other gospel-hungry portions of our own hemisphere. For, like her broad-minded predecessor, she habitually defines missions in the singular number and actuates it through a singular verb. This is a prime qualification at a time when cooperation and efficiency have become keywords in all our denominational activities. The person so afflicted with myopia as still to see "a great gulf fixed" between home and foreign fields is no longer fitted to be a leader. Moreover, our new president has dominant the purpose of placing the prayer-side of the Five Year Program in its rightful relation to method and machinery, making the program a great spiritual advance instead of a race for goals."

WORKERS' DEPARTMENT

New Material for Fall Work

SEE LATIN NORTH AMERICA with all our Baptist Sunday Schools. The tour begins in September and brings us back in time for Christmas. Send for samples of the Sunday School Stories and information.

OLD SPAIN IN NEW AMERICA BIBLIOGRAPHY. A package of literature helps, including Suggested Programs and slip giving complete Bibliography—25c. Write for a copy of Bibliography slip—Free.

A CHAPEL CLINIC AND AN OLD MISSION BACKGROUND. Two splendid new stories of the Mexicans in Southern California—each 2c.

FLAGS, small celluloid flags on pins which will make an attractive souvenir for your missionary meeting or luncheon. The following are available: Mexico, Cuba, U. S., Conquest, Japan, and China—Price per dozen, 15c.

MEXICAN POST CARDS for use with Old Spain in New America—3 for 5c.

THE STORY OF IKU: A true story of a little Japanese girl in the Japanese Home, Seattle—1c.

Order literature from LITERATURE DEPARTMENT, 2969 Vernon Ave., Chicago, Ill,

Prayer Calendar for September

"I WILL PRAY FOR YOU TO THE LORD"

This calendar, presenting the names of the missionaries of the Woman's American Baptist Home Mission Society on the dates of their birth, gives the opportunity for the women all over the country to join in a chorus of prayers at one time for their representatives.

September 1.—Miss Eva Garcia, missionary among the Spanish speaking people, April 28, San Salvador, C. A.

Sept. 2.—Miss Annis B. Hageman, city missionary, 605 Fletcher Ave., Indianapolis, Ind.

Sept. 3.—Miss Jennie June Egli, teacher among the Chinese, 533 Merrimac St., Oakland, Cal.

Sept. 6.—Miss Caroline Marie Grover, teacher among the negroes, Spelman Seminary, Atlanta, Ga.

Sept. 7.—Miss Anna M. Barkley, missionary among the Mexicans, Oxnard, Cal. Mrs. Belle C. Mebane, missionary among the Negroes, 310 Chestnut St., Portsmouth, Va.

Sept. 9.—Miss Daisy E. Davis, general worker, 171 R. No. 1, Lents, Ore.

Sept. 10.—Miss Lillie R. Corwin, missionary among the Indians, Stewart, Nev. Mrs. Mary C. Dismond, matron among the Negroes, Western College, Macon, Missouri.

Sept. 11.—Miss Elsie Heuni, missionary among the Germans, 227 Oak St., Weehawken, N. J. Miss Julia A. Brown, teacher among the Negroes, Waters Normal Institute, Winton, N. C.

Sept. 12.—Miss Gertrude Mithoff, missionary among the Indians, Saddle Mountain Okla.,

- Sept. 14. — Miss Bertha Kock, missionary among the Germans, 847 N. Winchester Ave., Chicago, Ill.
 Sept. 15. — Miss Nelle Morgan, general missionary, 19th St. and Warren Ave., Cheyenne, Wyo. Miss Emma E. Anderson, general worker, 742 18th St., Minneapolis, Minn.
 Sept. 16th. — Miss Harriette Kerby, general missionary, Murray, Utah.
 Sept. 18th. — Miss Lulu Drake, Literature Department, W. A. B. H. M. S., 2969 Vernon Ave., Chicago, Ill.
 Sept. 20. — Miss Edith V. Brill, teacher among the Negroes, Spelman Seminary, Atlanta, Ga. Mrs. Rosa K. Jones, teacher among the Negroes, Hartshorn Memorial College, Richmond, Va.
 Sept. 21. — Miss Ina Shaw, District Secretary for the Middle West, 1214 E. 6th Ave., Topeka, Kas.
 Sept. 22. — Miss Julia Watson, missionary among the Negroes, 2021 Marion St., Columbia, S. C.
 Sept. 24. — Miss Minnie Pennoyer, general missionary in Washington.
 Sept. 27. — Miss Jennie L. Peck, retired missionary among the Negroes, 204 A. St. S. E., Washington, D. C. Miss Freada E. Koecker, missionary among the Italians, 213 E. 123d St., New York City, N. Y. Miss Isabel Waidman, teacher among the Spanish-speaking people, Iglesia Bautista, Camaguey, Camaguey, Cuba.
 Sept. 28. — Mrs. Evelyn F. Libbey, matron, Baptist Missionary Training School, 2969 Vernon Ave., Chicago, Ill.
 Sept. 29. — Miss Victoria Wikman, teacher among the Spanish speaking people, Puebla, Mex.
 Sept. 30. — Mrs. Janie P. Duggan, retired missionary among the Spanish-speaking people, 706 Seminary Ave., Richmond, Va.
 October 1. — Miss Ida Knudsen, missionary among Scandinavians, 861 4th Ave., Brooklyn, N. Y.
 Oct. 6. — Miss Florence Walter, teacher at the National Training School for Women and Girls, Lincoln Heights, Washington, D. C. Miss Grace H. Thompson, general missionary, Box 862 Boise, Idaho. Miss Bellma E. Force, missionary among the Italians, 438a Decatur St., Brooklyn, N. Y. Miss Elizabeth M. Snagg, missionary among the Italians, 504 Broadway, Camden, N. J.

New Auxiliaries

- Nevada — Elko.
 New York — East Nassau; Netherwood.
 North Dakota — Crystal — (W. W. G.).

New State Directors

- New York (W.) — Mrs. J. C. McCurdy, 434 Oxford St., Rochester.
 Nevada — Mrs. J. W. Smith, Sparks.
 Missouri — Mrs. E. T. Trueblood, 7054 Linwood Ave., St. Louis.
 Michigan — Mrs. H. E. King, Adrian (Ch.).
 New Jersey — Miss Amy Conant, 158 Leland Ave., Plainfield (Y. W. & Ch.).
 Oregon — Mrs. S. G. Jewett, 582 Bidwell St., Portland (Y. W. & Ch.).
 Vermont — Miss Ethel Wiley Hill, Bellows Falls (Y. W. & Ch.).
 Wisconsin — Miss Elsie Cappen, 2307 Chestnut St., Milwaukee, (Y. W. & Ch.).

New Associational Directors

- California — Los Angeles Asso., Mrs. S. B. Dexter Los Angeles.
 Illinois — Salem Asso. (Y. W.) — Miss Nina M. Walters, Macomb.
 Michigan — Jackson Asso. (Y. W.), Miss Mabel A. Wood, Jackson.
 New Jersey — Morris & Essex Asso., Mrs. A. J. Ball, Bloomfield.
 New York — Mohawk River Asso., Mrs. J. C. Sadlemyer, Ilion.
 Ohio — Ohio Asso., Mrs. James Dawson, Portsmouth.

WANTS OF MISSIONARIES

CUBANS

- Miss Margaret Howell, care A. D. Crayton, North Kingsville, O. — Dolls, balls, handkerchiefs, postal albums and sets of paints.

INDIANS

- Miss Ruby P. Norton, Crow Indian Mission, Pryor, Mont. (Freight and express, Edgar) — White thread No. 40, quilt linings, 2 doz. hymn books.
 Miss Bernice Foulke and Miss Emma Christensen, Auberry, Cal. (Freight and express via El Paso.) — Sheets, nightgowns for hospital use; 12 pair scissors.
 Miss Isabel Crawford, care Rev. S. H. Cain, Lewiston, N. Y. — Cotton batting.
 Miss Ida Wafflard, Crow Indian Mission, Lodge Grass, Mont. — Two wall lamps and large mirror for Girls' Dormitory.
 Miss Elizabeth G. Glick, Saturno Bldg., Reno, Nevada. — Needles, pins and cut, unbasted patchwork; white thread No. 30.

ITALIANS

- Miss June L. Barber, 291 Hamilton Ave., Trenton, N. J. — Balls of colored twine, kindergarten paper for paper folding and cutting, plasticine, picture books for kindergarten, pictures for scrap books, knives for sloyd work.
 Mrs. Marie C. Conversano, Landing Place, Ellis Island, N. Y. — Dolls, toys.
 Miss Ethel Downsborough, 3342 N. 16th St., Philadelphia, Pa. — Basted bibs, handkerchiefs; basted petticoats; aprons and dresses for children 8 to 14 years of age; pieces of outing flannel, apron and dress gingham; stereopticon.
 Miss Nina Burch, 408 E. 8th St., Portland, Ore. — Kindergarten supplies, lustre thread.

MEXICANS

- Mrs. Martha L. Knowles, 1314 K St., Fresno, Cal. — Basted quilt pieces for industrial school.
 Miss Berta Uriegas, 6a de Humboldt No. 8, Puebla, Pue., Mexico. — A set of Graded Lessons with pictures and helps for teachers.
 Mrs. Paula B. Tooms, International School, Monterey, Mexico. — Remnants of cloth and patchwork; thread Nos. 40 and 50.

MINERS

- Miss Anna Kvamme, Carneyville, Wyo. (Freight and express, Alger.) — Folding organ.

NEGROES

- Miss Carrie A. Hunt, Mather School, Beaufort, S. C. — Long cloth, light colored gingham, thread Nos. 60 and 70, sheets and spreads for cot beds, lap robes, children's clothes and shoes, office safe.
 Miss Dixie Williams, Hartshorn Memorial College, Richmond, Va. — Bedding for single beds.
 Mrs. Belle C. Mebane, 310 Chestnut St., Portsmouth, Va. — Clothing for children, shoes, material for joining quilts, basted garments, small Bibles, testaments.
 Mrs. Cora E. Pettus, 709 S. 1st St., Clarksville, Tenn. — Clothes, shoes, material for sewing school — needles, thread, scissors.
 Mrs. Sarah Germany, 1959 Poydras St., New Orleans, La. — Clothes, supplies for Old Folks' Home.
 Miss Henrietta L. Bedgood, Baptist Academy, Dermott, Ark. — Bedding, table linen.
 Miss Ella M. Varian, 1703 Monroe St., Vicksburg, Miss. — Basted handkerchiefs, clothing, Christmas boxes.
 Mrs. S. E. Bailey, Dermott, Ark. — Bibles, religious tracts, cards and other material for industrial classes.
 Mrs. Darthula Ghee, 719 S. 1st St., Clarksville, Tenn. — Bibles, song books, clothing for women and children, material for sewing school.
 Mrs. Hattie R. Watson, 140 N. Henry St., Atlanta Ga. — Table linen and silver.
 Miss Julia A. Watson, 2021 Marion St., Columbia, S. C. — Sunday School, Temperance and Missionary literature.
 Mrs. Nellie L. Bishop, 11 E. St., Chattanooga, Tenn. — Remnants, gingham aprons for women.

SLAVIC RACES

- Miss Helena Toth, 213 E. 123rd St., New York, N. Y. — Summer underwear for women and children.
 Miss Ida Ross, 86 Williams St., Hammond, Ind. — Thin, white material in lengths not less than 2½ yards.
 Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Kansas. — Clothing for women and children.

THE MINISTERS AND MISSIONARIES BENEFIT FUND

Getting the Vision

FROM THE MINNEAPOLIS ADDRESS OF A. M.
HARRIS, CHAIRMAN FINANCE COMMITTEE

WHY did Carey and Judson go to the mission fields? Because they had a great vision.

Why did our beloved Dr. Morehouse suggest the establishment of the Ministers and Missionaries Benefit Fund? Because he had a vision.

Why did "A Friend from Pennsylvania," Mr. Ambrose Swasey and Mrs. Dunwoody contribute so generously to this fund? Because they had a great vision.

Oh, laymen and ministers, get a vision of this thing!

We can appreciate how many ministers may have hesitancy about appealing for this particular fund. Their position reminds me of the man in the lumber business who went from Wisconsin to Chicago and purchased a few caskets and other undertaker's supplies, hoping thereby to add to his income. Later he received a letter from Chicago inquiring about the business and asking if he needed more caskets. He wrote back: "Trade has not been very good. It is not a business you can push much!" I presume many of the ministers feel about this fund that "it is not a business they can push much!"

Let me speak right to the point to you ministers. You may not feel like appealing for contributions to this special fund, but you can train your congregations in the Christian grace of giving.

How many of our ministers appeal from their pulpits, "Give your hearts to Christ," and then, after the young man from the Sunday school, whence come eighty to eighty-five per cent. of the church membership, responds, declaring that by God's help he will lead a Christian life, baptize him, give him the hand of fellowship, and

immediately proceed to preach theology, forgetting to make it clear as crystal to that young man, hungering for the simple Gospel, that giving one's heart and consecrating a life to Christ means giving to the Master one's talents, one's time and one's money!

Too often the boy comes into the Sunday school and learns the song, "Hear the Pennies Dropping," and never learns any other. In fact, he sometimes forgets that. I knew a man in the First church, Chicago, who used always to drop into the basket an envelope, but the envelope never contained anything. When asked to explain why he did this he replied, "Well, for an example, so others will give."

I appeal to the ministers, to whom the young Christian man just beginning business must look as a teacher, to train those young men to give and to give liberally. Too many men entering the church adopt the principle, "Take your business into your Christianity," instead of "Take your Christianity into your business." In all successful business the aim is to keep the receipts up and the expenses down; and men in our churches act on that principle, trying to get all they can from and spend as little as possible for the church of Christ to which they belong.

Personally I doubt whether I would be here today were it not for the fact that at the time I began my business life I was fortunate enough to belong to that grand old Second church, Chicago, of which Dr. W. M. Lawrence was pastor. It was a great church for young men, and while I cannot recall that Dr. Lawrence ever appealed for funds for any particular object, the thing I do remember, and the thing

for which I am thankful, was that he preached proportionate and systematic giving.

Fortunate is the church that has a pastor who trains its members in the Christian grace of giving!

We have listened to reports from the different fields, showing the need of funds in all of them. If we establish, through our Ministers and Missionaries Benefit Board, a fund sufficient to assure the young men and women who desire to enter the ministry or go to the mission field that in their old age they will be provided for in

case of need, we shall find more and better men and women ready to respond.

I urge you to remember this work by contributing in cash and by asking your churches to include the work in their budgets. Further than this, when you or your friends draw your last will and testament what better object can you include in your bequests to benevolences than that of the permanent fund of the Ministers and Missionaries Benefit Board?

Ministers, train your congregations to appreciate the joy of giving!

Laymen, let us give for the joy of giving!

MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE

1. Who "preached proportionate and systematic giving"?
2. What convention raised \$258 to help support a native worker in Chili?
3. Who says, "'Christ in every home' is our motto"?
4. What is the number of Baptist churches in the territory of the Northern Baptist Convention?
5. How many Women's Societies does the Woman's Home Mission Society aim to have by 1920, under the Five Year Program?
6. Fill out the Slogan: "The M _____"
7. "We are the solar plexus of an infinite number of world influences." Who says that? On what page?
8. How many conversions were reported last year by Rev. D. L. Schultz, Labor Evangelist of the Home Mission Society?
9. What is the Third Goal of the Five Year Program?
10. Where is the text of President Behan's baccalaureate sermon at the Baptist Training School found?
11. What does the leading editorial call the Five Year Program?
12. How many boys are there in the Jorhat Christian schools?
13. "It is still true that learning in India is ——" Complete the sentence.
14. How many New Testaments did a Chinese gentleman buy to give to his friends?
15. What missionary baptized 1,600 converts in a 66 days' tour?
16. What sentence is quoted from Lincoln?
17. Who describes the dedication of a barn?
18. "Remember, it's the whole church that is ——" Complete the sentence.
19. What college made William Axling a Doctor of Divinity?
20. In what part of the United States is Barranquitas?

Missions' Short Lessons in Language

Words often Mispronounced

Ac-cl'i'-mate, not ac'-cli-mate. Say he is accl'i'-mated.

Adult', not ad'-ult.

For'-mid-a-ble, not for-mid'-a-ble.

Har'-ass, not ha-rars'.

Im'-pi-ous, not im-pi'-ous.

In-qui'-ry, not In'-qui-ry.

Hos'pitable, not hos-pit-able.

In-com'-parable, not in-com-par'-able.

Our Scripture Verse in French

Car Dieu a tellement aimé le monde, qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.

Car Dieu n'a point envoyé son Fils dans le monde, pour condamner le monde, mais afin que le monde soit sauvé par lui.

—John 3: 16, 17.

(Next month in Rumanian.)



Secretary Aitchison Assumes Duties

The New Home Secretary of the Foreign Mission Society began his duties June 15, and received a hearty welcome at the recent meeting of the Board of Managers. An impressive devotional service followed his formal introduction to the Board, in which divine blessing was invoked upon him as he assumes his difficult task. The genial personality and the fine spirit of Dr. Aitchison have already won for him the esteem of every one at the offices in Boston. One of his first characteristically gracious acts was to send a personal letter to the District Secretaries, announcing their annual reelection by the Board and pledging to them his own loyalty and cooperation. It is significant to note in this connection that all three of the present secretaries of the Society at some time in their previous careers served the denomination as District Secretary.

By action of the Board, the duty of finding a successor to Dr. Aitchison for the important Joint District Secretaryship at Chicago has been referred to a committee of the Board for conference with representatives of the Home Mission Society, who will jointly present recommendations to their respective Boards of Managers.

At the same meeting of the Board, Herbert J. White, D.D., pastor of the First Baptist Church, Hartford, Conn., was elected Chairman, Prof. Ernest D. Burton, D.D., of the University of Chicago, Vice-Chairman, and Mr. George B. Huntington Recording Secretary of the Board.

War Relief

The Board of Managers of the American Baptist Foreign Mission Society desire to call the attention of the denomination to the "War Relief Fund," established in response to many requests, contributions to which will be gratefully received. The Treasurer, Mr. Ernest S. Butler, has been authorized to receive and forward all gifts

which are designated for the relief of the war-stricken Baptists of Europe.

The pitiable condition of our brethren in the war zones is beyond description. Multitudes are suffering the pangs of hunger and starvation; churches are disorganized; pastors and laymen are at the front; and many faithful Baptists have given their lives, leaving dependent widows and children.

The following extract from a recent letter which somehow escaped the censor and reached the Foreign Mission Society reveals clearly the distress of the people:

Almost all the Baptist churches and groups composing our "Federation Nord-Belge" are actually in the regions occupied by the German troops. Many families fled at the approach of the enemy and are now scattered here and there in France. The men are either on the battle field or prisoners in Germany, or killed. Among these last are the two elder sons of our dear Pastor Philemon Vincent.

Great distress is prevailing everywhere and the scattered and decimated families whose only resource is the meager state allowance, are sorely in want. We must help them. The prisoners, besides the hardships of the captivity, suffer for want of proper food and from exposure. We must send them bread and clothes. Again there are our wounded and convalescing soldiers, whose parents and relatives are shut up in the invaded regions and from whom they have had no direct news for now twenty months. These also must be helped.

That which makes us still more anxious is the situation of our friends who are kept in the invaded regions. We have heard from various sources that beside the fearful battles fought around them and ruining their homes, our unfortunate friends are today in great distress in spite of the American gifts which seldom reach them. To mention only one case,—in Chauny, the little town in which Pastor Pelce and his family are shut up, edible bread, meat, milk, eggs

are wanting. People must live only on beans and brown bread, which cause stomach troubles. Lighting gas, petroleum oil cannot be obtained. Clothes and shoes are also wanted, and even thread for repairs.

In an earlier letter the following pathetic incident was reported:

Our Brother Trefier, temporarily free from military service and unable to resume his pastoral work at Lens which the Germans occupied, has gone to Michel, where he takes care of the pastorless church. Knowing that we cannot give him sufficient salary he had made himself a coal miner there (coal being much needed), working hard in the week and preaching on Sunday. As he is not accustomed to such a regime we fear for his health.

Another important service at this time is the distribution of New Testaments and scripture portions among the multitudes of war prisoners in the German camps. Both large and small sums can be used advantageously in placing the New Testament in the hands of these prisoners who are eager for literature. The Board are in position to guarantee the distribution of many thousands of New Testaments if the necessary funds are furnished for the purpose.

Baptists of America owe an allegiance to their brethren of Europe regardless of national affiliations, an allegiance which can best be shown in generous contributions for assistance in their dire distress. When sending gifts, contributors are requested to indicate plainly whether the funds are to be used for the relief of stricken families, for the circulation of Christian literature among the Russian prisoners, or for general assistance to the pastors and their struggling churches.

THE BOARD OF MANAGERS.

A Wonderful Tour in China Sixteen Hundred Baptisms

Rev. W. M. Young writes from Kengtung, Burma, about 400 miles in a straight line northwest of Rangoon, under date of April 3, of a wonderful 66 days' tour across the boundary of West China, the most stren-

uous and wearing trip he has ever taken, and the most thorough inspection yet made of that section. There is a great field there, only waiting for a force of workers to develop it. Shortage of workers, both ordained men and teachers, is the painful thing. The utmost possible use is made of the native converts, and Mr. Young says that fortunately they will have some ten or twelve Wa workers of the local trained Wa schoolboys, who will take up work in the Christian Wa villages. Read this record:

"We baptized on this northern tour 1,600 converts. The workers had already baptized about 950 there since the first of last June; and adding to these some who were baptized in Kengtung, who live in the section about Mong Mong, we have about 2,600 baptized in that section since last June. I have repeatedly said that I had no doubt that with proper equipment we could soon have more converts in this northern field than we have in all Burma today. After this long and careful tour, I feel perfectly sure that my most optimistic statements in the past have been well within bounds of actual facts. The outlook is for a larger ingathering from Wa than from Lahu for the present. The Wa work is exceedingly hopeful. The present work will give a strong Wa Association, say at Ang Kak, where we have about 800 baptized in a group of four villages, all in an hour's walk of the central village. Taking Ang Kak as a center we have over 2,000 Christians, mostly within half a day's journey of Ang Kak central village, and for associational work the farthest villages could gather at Ang Kak for an Association, no one going more than one day's march. In Kengtung some of the people came a week's journey to the Association. A total of about 7,000 have been baptized in all across the border. We laid the foundations on this tour for large ingatherings the coming year and for the future. *We must set our faith and hope on securing at least 100,000 converts in these northern fields in the near future.* This is not hitching a chariot to the stars, but based on solid facts that can be realized with faith and perseverance."

There is a start for Goal One on a foreign field that may well inspire us at home.

Good News from Shanghai Baptist College

Two Workers Called Home

Under date of May 30, Dr. G. A. Huntley writes to the Editor: You will be glad I am sure to join us in praising God for His blessing recently upon the work at the College. Mr. Ding-Li-mei found a responsive audience during his eight days' campaign, and Mr. Buchman of the Pennsylvania State University enthused many hearts in his group talks on "Personal Service." We wish that many of our friends could have been with us on Sunday last when 16 believers were baptized in the pond on the College campus. Twelve of these were students, one was a servant in the College, and three were women from the Women's School connected with the Theological Seminary. It was an impressive sight, the service was quiet and dignified, and the students grouped along the bank sang "Oh happy day, that fixed my choice," as these redeemed ones were "buried with Christ in baptism." I am becoming more and more impressed with the value of our educational work as an evangelistic agency.

Just as MISSIONS was going to press, a telegram announced the death of Rev. F. S. Dobbins, District Secretary of the Foreign Mission Society for the South-eastern District for many years. He passed away suddenly from heart disease. News also came to the Rooms from Mr. Phinney of Rangoon announcing the death on July 15 of Dr. Clarence A. Kirkpatrick at Namkham, Burma, of typhoid fever. Tributes to these noble servants will be given next month.

ITEMS FROM EVERYWHERE

In nearly all the village schools of the Gurzalla district, South India, are caste children being taught by low caste teachers. In two of the schools nearly all the pupils are caste children.

The alumni and Chinese friends of Wayland Academy, Hangchow, China, are planning to raise the money to provide the wall, gates and gate house for the compound. They have already raised \$800

and are confident of being able to raise the rest.

Twenty boys in the station school at Donakonda, South India, help to earn their own way by working in the school gardens. They have to pump all their own water. If they had an oil engine and pump their producing capacity would be doubled as they would have the extra time for garden work.

In studying more effective evangelistic methods Rev. B. C. Case of Henzada, Burma, has tried with good results the Burmese method of the dialogue. He preaches by asking and answering questions, talking to the leading person in the audience only, while the others sit around and listen. This is the standard Buddhist method. It gives the speaker a chance to know whether the hearer follows and understands what is said, and Mr. Case has noticed that the listeners are much more attentive than when the preacher goes on in the monologue style which has been introduced from the West.

The boys of the Myitkyina school, Burma, realized a profit of over 700 rupees in making cement fence posts for the government. This has been deposited in the bank at Rangoon and is to be the beginning of an endowment for the education of Kachins of this field.

Instruction in highest class has been added to the Jorhat Christian high school curriculum, so that the institution is now ready to apply to Calcutta University for affiliation. There are 99 more boys in the Jorhat Christian schools than last year, making a total of 234.

Rev. A. Long, one of our Baptist ministers in France, writes that one of his daughters is engaged in Red Cross work while he and his eldest daughter have started work for the poor. Mr. Long's own church is deeply in debt for its building and he is much distressed as it seems impossible to raise the money during the war. Mr. Long himself for nearly a year gave up his apartment and lived in a small room in the basement of the church while his wife and daughters lived with friends. The money thus saved was used to pay some of the builders.

To bring in a million converts we have got to energize the converts we have—till they become God's firebrands, starting fires wherever they are. — *Dr. Hinson.*



MR. AND MRS. PHINNEY AND THEIR MISSIONARY FRIENDS

A Joyous Occasion

Mr. F. D. Phinney, the efficient superintendent of the American Baptist Mission Press at Rangoon, and Mrs. Phinney celebrated their nineteenth wedding anniversary on April 20th. The following account of the celebration appeared in a recent issue of the *Rangoon News*, together with two poems presented and read at the occasion:

There were just twenty-eight American Baptist Missionaries, not counting the children, living in or near to the Shirk Memorial Rest House in Maymyo on April 20th, which happened to be the nineteenth anniversary of the Phinney-Wayte wedding. The Phinneys had planned to entertain their friends on that day, but their cook went off like lightning—at least it was a telegram which sent him home to a sick child—and that made it impossible for them to do what they had planned. Instead, then, of what they had planned, the whole party appeared without a formal vote to decide to “make it unanimous” anyway, and therefore the whole party, less one who was ill, had dinner together and spent the evening together afterwards. It was hard to tell really who was entertaining and who the entertained. Such hours of happy

fellowship with kindred minds do more than we realize to lighten the burdens and responsibilities of this workaday world.

After the dinner Dr. Gilmore (of Rangoon Baptist College) read this bit of a poem:

NINETEEN YEARS

So nineteen years have come and gone
Since Frank espoused his helpmeet Jennie!
How swift the years have stolen on!
We scarce had thought they were so many!

We gather here, a band of friends,
To tender you sincere good wishes,
Now that the cheery dinner ends
And one and all have cleared their dishes.

You've had the joy that's yours by right,
And doubtless you have had your sorrow;
You've known the weeping for the night,
The joy that cometh on the morrow.

For hearts and lives that unto God
For loving service have been yielded,
Although they may not 'scape the rod,
From sorrow's keener blasts are shielded.

And when a pair go hand in hand
Through sunny and through cloudy weather,
What is it that they cannot stand
If they may face the thing together?

We join in thanks to God above
For mercies all your past surrounding;
We join in prayer that in His love
He keep you still, in grace abounding.

Mr. Davenport had to drop into verse
also in doing his bit, and his verses went
about as follows:

Who, leaving loved ones, homes and friends
Have come with us to earth's far ends?
Our married women,
These wives of ours.

Who, from this mission's earliest day
Have been its help, support and stay?
Our married women,
Blest wives were they.

When trouble-clouds loomed dark and gray
Who proved that they knew how to pray?
Our married women,
Staunch wives are they.

When all around looked cold and drear
Who bravely smiled, gave hope and cheer?
Our married women,
Strong helpmeets they.

Whate'er this earthly life contain,
Who faithful still, through joy or pain?
Our married women,
Loved wives are they.

Who best deserve this toast we give,
When they are pleased with us to live?
Our married women,
These wives of ours,
God bless them!

The accompanying group photograph
was taken of the missionaries present.
Mr. and Mrs. Phinney can be seen in the
center of the picture.



An old volunteer preacher of the Dona-
konda district, South India, has adopted a
unique method of earning an honest
living. He has procured eighteen little
cotton gins which he rents around in
several villages, a few days at a time.
As he goes about with them he devotes
the periods of waiting in each village to
preaching.



Foreign Missionary Record

ARRIVED

Rev. S. W. Rivenburg, M.D., and Mrs. Rivenburg
from Assam at Alameda, California, April 10.
Amy Coe from Balasote, Bengal-Orissa, at New
York, April 18.

At Victoria, May 6: Rev. C. A. Nichols, D.D., and
Mrs. Nichols from Burma; Miss Helen E. Bissell from
Burma; Miss Elizabeth Lawrence from Burma; Rev.
and Mrs. F. W. Steadman from Japan; Rev. J. L.
Dearing, D.D., and Mrs. Dearing from Japan; Rev.
and Mrs. George Campbell from South China; Rev.
and Mrs. J. C. Jensen from West China.

Mrs. O. L. Swanson from Assam at Moline, Ill.,
May 25.

Rev. W. A. Hall from Congo at New York, May 25.
Mrs. L. E. Martin from South India at San Fran-
cisco, June 1.

At Seattle, June 3: Rev. C. K. Harrington from

Japan; Rev. and Mrs. A. E. Bigelow and family from
the Philippines.

Rev. and Mrs. Percy Moore and family from East
China at Vancouver, June 3.

SAILED

Rev. H. P. Cochrane, Burma, from Seattle, June 9.
Rev. Joseph Paul, Assam, from Vancouver, June 29.

BORN

To Mr. and Mrs. Royal H. Fisher, of Yokohama,
Japan, April 5, a daughter, Elizabeth Wray.

To Rev. and Mrs. C. Rutherford of South India,
January 15, a son, Charles Kenneth.

To Mr. and Mrs. S. E. Miner of Rangoon, Burma,
April 13, a son, Everett Chester.

To Dr. and Mrs. C. A. Kirkpatrick, at Namkham,
Burma, April 18, a daughter, Lilla Corlies.

DIED

Mrs. A. E. Bigelow at Seattle, Wash., June 24, 1916.
Mrs. H. W. Hancock at Taunggyi, Burma, June 29,
1916.

C. A. Kirkpatrick, M.D., at Namkham, Burma, July
15, 1916.



Called to Higher Service

MRS. H. W. HANCOCK

Mrs. Helen Watson Hancock was born January 17,
1844, at Whaplo, England. When seven years of
age her family came to America, making their home in
Pontiac, Michigan. Her parents were members of the
Church of England, but after coming to this country
she began to attend the Baptist Sunday school, and
when she was fifteen united with the First Baptist
Church of Flint, Michigan. She was early interested
in missions, but it was not until 1873 that she was led
through the influence of her pastor to consecrate her
life to service on the foreign field. She was appointed
Nov. 11, 1873, by the Woman's Baptist Foreign Mis-
sionary Society of the West and designated to Henzada,
Burma, sailing the following January. In 1876 she
went with Mr. and Mrs. William George to open the
station at Zigon. She was married in 1878 to Mr.
Royal B. Hancock, who had gone to Burma as a printer
in 1832, and for a number of years they cared for the
work at both Henzada and Zigon. After Mr. Han-
cock's death in 1884 she came to this country for fur-
lough, returning the following year to the work she
loved so well. She spent some years at Mandalay
and at Tavoy, where for some time she had charge of
the station. The last few years she has been at
Taunggyi, working among the women of the district.
She died at that station on June 29, after over forty
years of loving service for the people of Burma.

MRS. A. E. BIGELOW

Mrs. Marie Christensen Bigelow was born at War-
wick, Queensland, Australia, Oct. 29, 1879. She early
came under Christian influences, her parents being
members of the Baptist Church in Dell Rapids, South
Dakota, where they settled after coming to America.
At the age of thirteen, while attending a camp meeting
she definitely consecrated her life to God's service.
After graduating from the grammar and high schools of
Selma, California, where her parents then resided, Mrs.
Bigelow attended the Baptist Missionary Training
School in Chicago and also spent a year in special work
at the University of Chicago. While attending an
associational meeting in California she was much im-
pressed with the need of workers on the foreign field
by an address made by Mrs. F. H. Eveleth of Burma.
This resulted in a decision to offer herself for the work
abroad, and during the years which followed, while she
was employed in studying, teaching school and in
business, the desire to invest her life on the foreign
field was only strengthened. She married Rev. Alton
E. Bigelow in 1906, and the following year they went to
the Philippine Islands as missionaries of the American
Baptist Foreign Mission Society. They have been
stationed at Iloilo, where Mr. Bigelow has been engaged
in evangelistic work and has also had charge of the
mission press. Mrs. Bigelow has been very successful
in her work among the boys of the dormitory, many of
her Sunday school class becoming Christians through
her efforts. When her health failed last winter her
husband took her to Japan and later brought her to
this country. She died in a hospital in Seattle, June
24, 1916. Besides her husband she leaves three little
children, the eldest seven years of age.



Church Edifice Activities

The Home Mission Board has taken the following action:

Appropriated \$50 for the Providence Baptist church (colored), of St. Louis.

Appointed Superintendent Brooks and Dr. Hobart a committee to confer with the First Baptist Church of Chester, Pa., concerning the erection of a meeting house for the Russian and Polish work now being carried on in that city.

Greatly interested in a Polish church at Wilmington, Del., favors the erection of a building, and appointed a committee to confer and report to the Board in September.

Voted to loan \$4,000 to the First Baptist Church of Chico, Cal., when the loan fund makes it possible and the conditions are satisfactory. To loan \$300 to the First Baptist Church of Pomeroy, East Washington. A gift of \$500 was made to this church in 1896.

Voted to purchase chairs for the Rio Grande Chapel, Porto Rico.

Voted a gift of \$300 and loan of \$400 for a mission building in the new steel plant district, Duluth. Voted a loan of \$250 to the First Baptist Church of Bremerton, Wash.

Evangelism

The title of the division evangelists of the Home Mission Society is to be Superintendent of Missionary Evangelism. The Central Division in the Society's plan of evangelism includes West Virginia.

The Second Bohemian Church of Chicago releases its pastor for one year and pays two-thirds of his salary that he may go out and evangelize some untouched Bohemian fields in this country. The Society voted to appoint V. Hlad as Bohemian evangelist for nine months to work under the direction of the superintendent of foreign-speaking work.

An evangelist is to be engaged jointly

with the Vermont Baptist Convention for work in that State.

The Missionary Car

The Home Mission Society gives \$100 for the purchase of an automobile for the field at Ft. Morgan, Utah, and vicinity, for Rev. E. M. Wilson. The church at Mt. Vernon, N. Y., has promised to give \$100 toward this machine and Mr. Wilson is to provide for the balance of the cost.

The Society is to assist in the purchase of an automobile for the Cavalier, Bathgate and Hamilton fields in North Dakota. Superintendent Kinney says it would take \$600 of missionary money to man these fields if this machine is not purchased.

The Society will help buy a car to provide for the enlargement of the work of the missionary at Iliff, Colo. By the use of this car three other important but neglected fields can be covered. The Society will also help in the purchase of a car for the district missionary work in Nebraska.

Field Notes

President Z. T. Hubert, of Jackson College, Miss., says: "We are very happy to report everything safe at our place after the cyclone which waged over a considerable portion of our city Monday night, June fifth. The main force of the storm struck the city about three-quarters of a mile north of us, cutting a swathe about 200 yards wide across the city. The loss of life was 13 killed and 65 injured, according to latest reports."

Rev. and Mrs. A. L. Story and daughter of Santiago, Cuba, are now on furlough in the United States. Mrs. Story has had practically no vacation in many years. Mr. Story's last visit North was over eight years ago.

Satisfactory financial conclusions covering the sale of Leland College site, New Orleans, La., have been made. Supt. Brink has been giving careful study to the new location of the institution.

New Appointees

At the July meeting of the Board of the Home Mission Society, July 10, 103 missionaries were appointed: 4 for Arizona, of whom two were Negroes and 1 Spanish; 7 for Northern California; 2 for Colorado; 2 for Connecticut, 1 Italian and 1 Swede; 2 for Idaho; 2 for Illinois; 11 for Kansas, of whom 10 are Negroes; 1 for Maine, a Swede; 1 for Massachusetts, an Italian; 2 for Montana, a Swede; 3 for New Hampshire, of whom 2 were Swedes and 1 French; 7 for Nebraska; 4 for North Dakota, of whom 2 are Norwegians; 2 for New York, 1 Polish and 1 Italian; 2 for Nevada; 3 for Oregon; 5 for South Dakota; 2 for Eastern Washington; 5 for Western Washington, of whom 1 is a Swede; 12 for Wisconsin, of whom 1 is a Dane, 1 an Italian, 2 Norwegians, 1 Pole and 7 Swedes; 1 for Delaware, a Pole; 10 for Minnesota, of whom 1 is a Swede, 1 Dane, 1 Slovak; 1 for Utah, a Swede.

A Veteran of the Cross

In June occurred the 81st birthday anniversary of that grand old man, J. S. Murrow, more familiarly known as Father Murrow. A group of friends went to Atoka, Oklahoma, to carry the affectionate greetings and best wishes of the brethren, along with suitable gifts. Farther Murrow was visibly affected by these expressions of affection and with characteristic humility exclaimed "I am unworthy—unworthy. What have I done to merit this? Children, let us pray." And very tenderly he presented these dear friends before the throne of grace. Those present felt that God had been very near, and as one of the visitors remarked, "had come among them to hear the prayer." Later, when showing his guests the treasures which had been gathered through the long years of service for his Indian friends, a little child in the party exclaimed, "Everywhere there is something about Christ, isn't there?" It was true; the things that were dear to him seemed in some way to have something about them to suggest the Christ. How like his home in that respect to the man himself! No one could be in his presence long without having his attention directed to the beloved Master

whom he has served so well and faithfully through the years.

Our Missionaries Leave Mexico Safely

Interesting items come to the Home Mission Rooms in New York regarding the condition of affairs in Mexico at the time of the flight of our missionaries to the United States. Our Superintendent of Missions in Mexico, Rev. G. H. Brewer, wrote June 28th from New Orleans of his escape, and now all of our American workers save one are in this country.

On June 15th, in Mexico City, the people who were crazed by hunger began sacking stores, robbing private homes and individuals, and taking anything they could lay their hands on. Mr. Brewer's house was entered and money and valuable papers were taken. At this time Mrs. Brewer with one daughter was in the United States, and about to return to Mexico, and Mr. Brewer was considering starting to the Border to meet them. Although conditions were serious in Mexico there was no thought on the part of Americans there of intervention troubles, as all news to that effect was carefully withheld. Mr. Brewer was able with difficulty to reach the Border under military escort, but even then it was days before he was able to get in touch with his family; and when the true condition of affairs was learned it took a still longer time and much conniving to reach his friends in Mexico with messages, and finally to secure permission for them also to leave the country. This was at last accomplished, and when writing, Mr. Brewer was anxiously awaiting the arrival of the Transport which was to bring the refugees to the States. Later came the welcome telegram that all the workers save one had safely reached New Orleans.

Surely our missionaries in Mexico have had much to try their faith in the frequent interruptions of their work. Mr. Brewer states that the Christians have shown a wonderful spirit of loyalty and the Mexico City Church will continue the work with the native workers and will do their best to "hold the fort."

"Only one life,—'twill soon be past,
Only what's done for Christ will last."

Ordaining a Home Missionary

Mr. Alva Woode, a graduate of 1916 at Newton Theological Institution, who is to go to Cuba as a missionary of the Home Mission Society, was ordained at the First Church of Charlestown, of which he is a member, June 21. The sermon was preached by President Horr, who was once pastor of this church. Mr. Woode is one of the strong men of his class, and will be a decided addition to our force in Cuba.

Help for Churches at a Needy Point

The great majority of our churches have an earnest longing to come into closer contact with laboring people. Some of them wonder just how to do it. Great help in the solution of this problem is furnished by the American Baptist Home Mission Society through its Labor Evangelist, Rev. D. L. Schultz, who does two things at the same time, conducts an efficient evangelistic series of meetings and puts not only that series but the whole life of the church in intimate relationship with laboring men and women. He should go only to decidedly industrial communities and in the nature of the case can reach but few of them in a given season. Any pastors or church leaders who would like his help should endeavor to secure a date with him long in advance. Write directly to Rev. D. L. Schultz, 1111 Chartiers Avenue, Pittsburgh, Pennsylvania.

Stayed at His Post

Rev. Edwin R. Brown, one of the missionaries of the Home Mission Society in Mexico, was warned that he would do better to leave Mexico at the time of the intervention excitement, but feeling that the work for which he had labored so zealously for three and a half years would practically be lost if he were to leave it just then, preferred to remain and risk whatever danger might come. He is stationed in Puebla, where the Society has a church and also a hospital in construction, and is continuing to care for the Society's interests as far as possible.

Notwithstanding the unsettled conditions in Mexico the work on the hospital is going rapidly ahead. The masonry is nearing completion and there remain the finishing touches, such as iron balcony

work, painting, plumbing, setting up sterilizing apparatus, etc. This hospital has been so greatly needed for so long that it will be a deep disappointment to our missionaries if anything occurs to delay its completion. The church work seems to be progressing equally well; so well, that Mr. Brown writes that "if there were not the hospital to be considered, he couldn't leave now."

Negro School and Church

N. W. Collier, Principal of the Florida Baptist Academy, Jacksonville, Florida, recently successfully completed the raising of \$25,000 for the building fund, and writes to the Home Mission Society that at the meeting of the Board of Directors of his institution it was unanimously voted that the time has come to change the location of the school from its present site near the center of Jacksonville to another site outside of the city limits. For the purchase of land at the position desired \$12,000 will be needed. Florida Baptist Academy is a splendid school and is doing a great work for the Negro boys and girls of that State. Gifts to the institution for the new site fund will be greatly appreciated and will help on one of the most worthy institutions for the training of the colored people.

The Zion (Negro) Baptist Church of Omaha opened its new house of worship with extended services held every night for an entire week. Five hundred people, many standing, listened to the sermon by Rev. D. D. Proper, D.D., the Church Extension Secretary of the Home Mission Society. There are eight or nine thousand colored people in Omaha, and the Zion Church is the largest among them. The new building is valued at \$11,000.

Mexicans to Like

The Nuevo Leon Baptist Association of Mexico was for three years unable to hold a session because of the abnormal condition of the country. It recently succeeded in doing so and reports a happy meeting, with good attendance, good spirit, and good collections. An offering of \$20 was sent to the Home Mission Society with the request that it be received as a token of the love of this poor people and their interest in the great work of missions.

EVANGELISM

From the Home Mission Society's Report

The Board appointed a Committee on Evangelism, consisting of Drs. Arthur T. Fowler of Orange, Avery A. Shaw of Brooklyn, and John R. Brown of Bridgeport, who have made careful study of the complex problems involved in a nationwide movement in evangelism.

Dr. W. B. Hinson of Oregon began his labors as General Evangelist on the Pacific Coast Jan. 1, 1916, and has been faithfully at work laying foundations of widespread endeavors.

On April 10 the Board elected Dr. H. F. Stilwell of Cleveland as the General Evangelist of the Central District. (Dr. Stilwell accepted, and began his labors June 1.)

FIRST FRUITS

In Arizona 36 evangelistic campaigns were held, and with pastoral cooperation produced gratifying results.

In the Northern California Convention 16 evangelists have been employed, and 8 pastors have given each other two or more weeks' service.

In Southern California 8 special evangelists have conducted meetings, assisted by 8 pastors and the convention workers.

In Colorado evangelism has been the dominant note. Pastoral exchanges have been satisfactory and nearly every mission field felt the uplift of extra meetings.

In Idaho a state-wide campaign was organized by Dr. Hinson, and every church expressed the desire to have at least one evangelistic meeting during the year, all the pastors volunteering to conduct two revival services outside of their own fields. Many conversions are reported in 36 evangelistic campaigns.

In Utah Dr. Hinson stirred the Convention to evangelistic zeal, and every church has had special meetings, conducted by local workers.

In Minnesota the spirit of evangelism has been widespread, and nearly every

church has held, or intends to hold, extra services.

In Montana there were 23 meetings in individual churches, and five union meetings.

In Nebraska the presence of Rev. William Sunday contributed excellent results, and the zeal of the pastors and the state workers helped greatly in deepening and extending the spirit of evangelism.

In North Dakota, the last half of the year has heard the evangelistic appeal in a four months' cooperation with the Society's evangelist. A pastor-at-large has been very helpful, and the finest spirit of pastoral cooperation has prevailed. One church reports more baptisms than the entire Association had the previous year.

In Oregon more than 100 meetings were conducted, generally by pastors. Assemblies of three days' duration were held with marked success.

In South Dakota one evangelist has been at work during half the year.

In Nevada-Sierra, 13 meetings were conducted under the direction of as many missionary pastors, 3 evangelists, a colporter and the general missionary.

In Western Washington half of the churches have enjoyed special meetings, and one man has been doing evangelistic work exclusively.

In Wyoming, evangelistic pastors and the general missionary and Evangelist Steadman, of the Home Mission Society, have labored with fine results, the additions to the churches in four months numbering 406.

Superintendent Woody writes that in his district 365 churches have had or participated in special evangelistic services, 147 pastors have cooperated, 28 vocational evangelists have assisted, and 11 men, under appointment by the Convention, have also aided.

Rev. D. L. Schultz, Labor Evangelist, reports 450 conversions.



CHAPEL CAR AND COLPORTER



The Baptist Book Shop Welcomes "Admen"

Philadelphia newspapers coined a new vocabulary during the Convention week of the Associated Advertising Clubs of the World. "Admen," "Adwomen," "Adconvention," all unknown a week ago, no longer look strange.

The Baptist Book Shop welcomed the Convention by special window and store displays and a generous showing of flags. One window depicted graphically the American Baptist Publication Society's "best-sellers," at the head of the list the Bible, printed in Swedish, Danish, Norwegian, Finnish, Russian, Polish, Lithuanian, Slovak, Slavic, Hungarian, French, German, Spanish, Portuguese, Italian, and Indian languages; besides many editions in English. The famous red-edged Bibles alone, if they could be gathered out of the church pews, Sunday-school classes and homes, and placed end to end, would make a pathway 35 miles long; but we should prefer to leave them where they are. "Beautiful Joe," the world-famous dog story, would pave the pathway 48 miles long, and all the Baptist hymnals that have gone into the hands of singing Baptists would reach 113 miles. What a volume of "thanksgiving and voice of melody" has emanated from their pages!

The amazing annual output of Baptist Sunday-school periodicals was also graphically portrayed by comparison with Philadelphia's tallest buildings. For instance, William Penn, in bronze, atop City Hall tower, looks down from a height of 548 feet upon the city he founded. But a Sunday-school boy perched upon a single year's output of the Advanced Quarterly would look down upon William from the dizzy height of 2,043 feet.

The remaining thirty-one varieties of Baptist Sunday-school periodicals, arranged in order, would make a giant's stairway by which the adventurous youth might descend to earth, and the last jump,

from the top of the year's editions of the Superintendent, would be 22 feet.

The "admen" who lingered a moment at the Daylight Book Shop corner carried home a new idea of the Baptist Sunday-school activities.

Thirty Minutes for a Birthday Reception

Dr. Guy C. Lamson, recently elected Acting General Secretary of the American Baptist Publication Society, is a busy man, but on June 29, the Society's staff of workers compelled him to stop work for thirty minutes while they dropped in to congratulate him and wish him many happy returns of his birthday. Representatives of the various denominational societies having offices in the Roger Williams' Building participated in the brief but happy occasion.

Discovering the Baptistry

Rev. Thos. R. Gale, of Chapel Car "Messenger of Peace," writes the following among his many experiences:

We have had a very blessed work in Spangle, a small town some twenty miles out of Spokane. This place had practically died out, so far as the work in the church was concerned, although keeping a small Sunday school going in a discouraged sort of way. The baptistry had not been in use for years, in fact few were aware that there was a baptistry in the church. The Lord worked and hearts were surrendered to Him and made ready to do whatever was required. Then began a cleaning out of the baptistry and the waters were moved. Twelve were baptized, with others to follow. Among them were some striking cases of conversion, particularly that of a Norwegian and his wife. This man is on fire for souls and working to bring to Christ the men he used to drink and gamble with. The place has been moved and the church and Sunday school are actively organizing to take care of the converts and develop the work already begun.

MISSIONARY PROGRAM TOPICS FOR 1916

OCTOBER. Cuba and Porto Rico.
NOVEMBER. Central America.
DECEMBER. Mexico Today.

1917

JANUARY. The Foreign Missionary ("The Why and How of Foreign Missions").
FEBRUARY. Baptist Foreign Missions ("Following the Sunrise").
MARCH. Missions and Peace ("World Missions and World Peace").
APRIL. Publication Society.
MAY. Publication Society.
JUNE. Publication Society.
JULY. The Bible a Missionary Book.
AUGUST. The Northern Baptist Convention.



OCTOBER TOPIC: CUBA AND PORTO RICO

Make up program from the material in this issue — the Travelog, Dr. Barnes' article on Porto Rico, and items. Use the fine new Hymn by Miss Vassar on p. 624. The music was written specially for it by Mr. Lipphard, and it sings itself. Use "Advance in the Antilles."



Organize Your Classes Early

There ought to be a good Mission Study Class organized in September in every Baptist Church. Fine new books are available, and in addition some older books are recommended. For Foreign Missions it is earnestly urged that Mrs. Montgomery's great centennial history of our Baptist Foreign Mission work, *Following the Sunrise*, should be studied. Another book strongly recommended is *The Why and How of Foreign Missions*, by Dr. Arthur J. Brown. The new Foreign Mission book is entitled *South American Neighbors*. While we have no Northern Baptist missionary work in South America, this book will prove of interest. The Woman's Foreign Mission book is by our own Caroline Atwater Mason, *World Missions and World Peace*, a strong book on a timely subject. The Junior Foreign Mission book is by Dr. Charles E. Jefferson, and is entitled *Soldiers of the Prince*.

For Home Missions there are two books on Latin America which are of vital interest to

Baptists: *Advance in the Antilles*, by Dr. Howard B. Grose, editor of *Missions*; and *Mexico Today*, a study of our unfortunate southern sister Republic. Home Mission classes not taking either of these books may well consider the use of Dr. Charles L. White's *The Churches at Work*, the Home Mission text-book of last year. Some classes may wish to use *The South Today*, the new Home Mission text-book. The Woman's Home Mission Boards recommend *Old Spain in New America*, and for juniors, *Children of the Light House*, by our Dr. White. It is a matter of great interest that so many of our well known Baptists are included in the list of authors of these interdenominational books. All of these books may be obtained from the American Baptist Publication Society or from the Department of Missionary Education, 23 East 26th Street, New York City. Suggestions for leaders are provided in connection with all of them either free or at a nominal charge. The Department of Missionary Education invites correspondence concerning Mission Study.

American Baptist Publication Society — Statement for 3 Months Ending June 30, 1916

Source of Income	Budget for 1915-1916	Receipts for 3 Months	Balance Required by March 31, 1916	Comparison of Receipts with Those of Last Year	
				1915-1916	1916-1917
FOREIGN MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$487,844.00	\$38,748.27	\$449,095.73	\$28,047.20	\$38,748.27
Individuals.....	246,862.00	6,398.75	240,463.25	7,385.97	6,398.75
Annuity Account.....	16,325.00	488.47	15,836.53	464.63	488.47
Legacies.....	90,500.00	49,176.51	41,323.49	5,747.47	49,176.51
Income from Investment of Funds.....	66,250.00	9,499.63	56,750.37	11,177.65	9,499.63
Specific Gifts, etc.....	81,828.00	12,164.25	69,663.75	12,258.19	12,164.25
Totals.....	\$989,609.00	\$116,475.88	\$873,133.12	\$64,151.85	\$116,475.88
				\$55,083.21	\$2,759.18
HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$313,078.76	\$15,829.68	\$297,249.08	\$13,692.76	\$15,829.68
Individuals.....	125,000.00	2,140.71	122,859.29	611.48	2,140.71
Legacies and Matured Annuities.....	116,098.00	33,554.44	82,543.56	23,498.63	33,554.44
Income from Investments.....	87,500.00	15,761.83	71,738.17	14,361.45	15,761.83
Miscellaneous.....	6,200.00	2,349.25	3,850.75	869.88	2,349.25
Totals.....	\$647,876.76	\$69,635.91	\$578,240.85	\$53,034.20	\$69,635.91
				\$16,601.71	\$
PUBLICATION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$118,752.00	\$15,935.67	\$102,816.33	\$11,084.93	\$15,935.67
Individuals.....	30,863.00	1,403.51	29,459.49	306.85	1,403.51
Legacies.....	10,000.00	10,000.00
Income of Funds, Annuity Bonds, Specific Gifts, etc.....	91,400.00	7,439.51	83,960.49	15,157.34	7,439.51
Totals.....	\$251,015.00	\$24,778.69	\$226,236.31	\$26,549.12	\$24,778.69
				\$5,947.40	\$7,717.83
WOMAN'S FOREIGN MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$284,826.25	\$12,777.62	\$272,048.63	\$16,523.12	\$12,777.62
Individuals.....	62,808.99	803.41	62,005.58	3,470.61	803.41
Legacies and Matured Annuities.....	13,803.00	6,830.00	6,970.00	222.72	6,830.00
Income of Funds, Specific Gifts, etc.....	19,607.50	3,155.04	16,452.46	1,975.69	3,155.04
Totals.....	\$381,042.74	\$23,566.07	\$357,476.67	\$22,192.14	\$23,566.07
Gifts for 1915-1916 deficit.....		\$5,827.64			
		\$29,393.71			
				\$	\$3,745.50
					2,667.20
				
					6,607.28
				
					1,179.35
				
					\$7,786.63
					\$6,412.70
WOMAN'S HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$201,557.00	\$16,369.52	\$185,187.48	\$14,603.30	\$16,369.52
Individuals.....	25,000.00	1,140.05	23,859.95	1,935.78	1,140.05
Legacies and Matured Annuities.....	19,221.00	9,778.97	9,442.03	12,263.83	9,778.97
Income from Investments, Specific Gifts, etc.....	19,222.00	8,985.11	10,236.89	1,794.95	8,985.11
Totals.....	\$265,000.00	\$36,273.65	\$228,726.35	\$30,597.86	\$36,273.65
					\$8,956.38
					\$3,280.59